A WORD to SINNERS,

And 74 & 41. 20.

A WORD to SAINTS.

423

The *Former* tending to the awakening the Consciences of secure Sinners, unto a lively sense and apprehension of the dreadful condition they are in, so long as they live in their Natural and Unregenerate Estate.

The *Latter* tending to the directing and perswading of the Godly and Regenerate unto several singular Duties.

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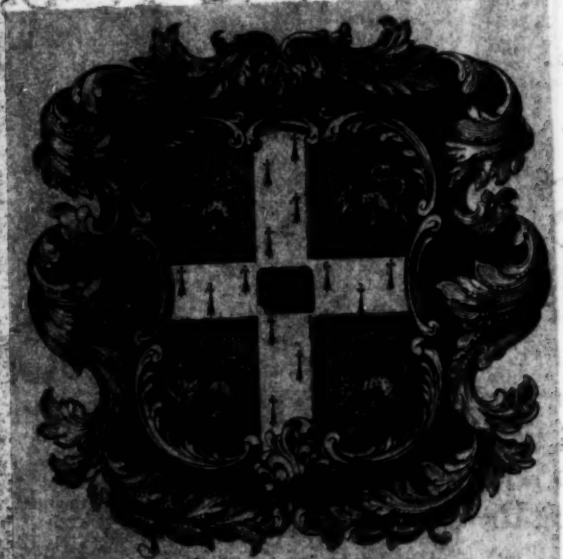

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John 3. 1, 2, 3.

1. *There was a man of the Pharisees, named* Nicodemus, *a ruler of the Jews.*
2. *The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.*
3. *Jesus answered, and said unto him, Verily, Verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God.*

CHAP. I.

The Exposition and Observations arising out of these verses.

FRom the beginning of this third Chapter to the 22. *verse* is set forth the conference between our blessed *Saviour*, and *Nicodemus*. In which are three things observable.

1. A description of *Nicodemus*, verse 1.
2. The occasion of the conference, which was *Nicodemus his coming unto Christ*, expressed *verse* 2.
3. The conference it self, from *verse* 3. to 22.

1. *Nicodemus* is thus described, verse 1. *There was a man of the Pharisees, named* Nicodemus, *a ruler of the Jews*: He is here set forth,

1. By his name, *Nicodemus*, which is distinctly set down as for the truth of the history, so for the honour of the man. It is observable that in the holy Scriptures there is most care of setting down the names of good men, that have in their life time, some way or other, set forth Gods glory, and made themselves examples worthy of imitation. For *God will honour such as honour him*, he will have their memorial blessed.

2. *By his Sect*, He is expresly said to be *a man of the Pharisees*: who were a select Sect among the *Jews*, of highest account for their seeming sanctity and strict profession. Whereas in truth they were very *hypocrites*: for *they did all to be seen of men*. Which because Christ discovered, and made known to the people, they proved his greatest enemies and persecutors.

3. *By his Office*. It's in general said, that he was *a ruler of the Jews*. Which is not to be taken, as if he were the only, or chief governour of the Jews, but to shew that he was none of the common sort, but one of those who had authority and government amongst the *Jews*.

It is observable, that few of the *Pharisees* and *Rulers* received Christs Doctrine, and believed on him, as appears by their own expression, *Have any of the Rulers, or of the Pharisees believed on him?* Joh. 7. 48. which interrogation importeth a strong negation; implying, that none or few of the *Rulers* or *Pharisees* believed on Christ. They were so puffed up with the pride of their high-places; so swoln with conceitedness of their strict profession and seeming sanctity; and so possest with prejudice against the spiritual and heavenly doctrine of Christ, that their hearts boyled with much envy and indignation against him: and thereupon sought many wayes to entrap, and ensnare him. Yea out of very malice they thirsted after his blood, and never ceased till they took away his life. Yet here we find one who was both a *Pharisee* and a *Ruler* become a *Disciple of Jesus Christ*, whom Christ instructeth as in *the doctrine of regeneration*, so

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in other main principles of Religion; and thereupon became a true believer; whence we may observe:

Obſerv. *That the dew of Gods grace often falleth on the moſt graceleſs. That the greateſt of ſinners are ofttimes received to mercy, and embraced in the arms of free-grace.*

This God doth, as for the magnifying the riches of his grace, ſo for the encouraging great and notorious ſinners to return from their ſins, and to look up unto him for mercy. For are the greateſt ſinners ofttimes received to mercy? then there is hope of mercy for thee, how many and heinous ſoever thy ſins are. St. *Paul* ſpeaking of Gods mercy to him, who was not only an heinous ſinner, but the *chief of ſinners*, declareth how God ſhewed mercy to him, that he might be a ground of hope, and encouragement unto other great and heinous ſinners, *For this cauſe*, ſaith he, 1 Tim. 1. 16. *I obtained mercy, that in me firſt, Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern to them which ſhould hereafter believe on him to life everlaſting.* Yea queſtionleſs the converſion of ſo many notorious ſinners is recorded in Scripture, not only as a memorial of what God hath done for others, but alſo as a ſign and token what he is now ready and willing to do for the greateſt ſinners, upon their turning from their ſins unto him by unfeigned repentance, and cloſing with Jeſus Chriſt by a true and lively faith. Oh therefore let thoſe admirable and ſtupendious patterns of mercy held forth in Scripture, be encouragements unto thee, to abandon thy ſins, to turn over a new leaf, and to cloſe with Jeſus Chriſt upon the terms of the Goſpel.

II. *The Occaſion of the conference betwixt Chriſt and* Nicodemus *followeth in verſe* 2. and that was *his coming unto Chriſt*; which is farther amplified by *the time when he came*, and that was *by night: The ſame came to Jeſus by night.* *Nicodemus* his going unto Chriſt for farther inſtruction in the way and means of ſalvation, did evidence *the truth* of his faith; but his going *by night*, did evidence the *weakneſs* of his faith. He believed upon the hearing Chriſt Preach, applieing

the miracles which he wrought, that he was *a Teacher sent from God.* Yet because he was a *Pharisee* and a *Ruler*, thought it a disgrace to go *openly* unto Christ, to be instructed by him: but went *by night*, and thereby discovered *the weakness of his faith*; whence we may observe:

Observ. *True Faith may be exceeding weak.* This title, *O ye of little faith*, wherewith Christ often upbraideth his Disciples, is an evident proof thereof. So likewise that expression of the poor man, who cryed out unto Christ, Mat. 8.26. *Lord I believe, help thou my unbelief.* The former word, *I believe*, sheweth *the truth* of his faith; but the latter word, *unbelief*, sheweth the *weakness* of his faith, which was so weak, that he calls it *unbelief.*

Though thy faith at present be weak, yet know for thy comfort, That the weakest faith, if true and sincere, is sufficient to salvation. For though God giveth not to all believers a like measure and degree of faith, but to some more, to others less; yet he giveth to none of his less than may suffice to their salvation. So that the least faith hath this in it, *that it is sufficient to salvation*, in that it doth interest us in Christ, and in all the promises of the Gospel.

III. The Conference it self follows, which is a Dialogue between *Nicodemus*, and our *blessed Saviour*; wherein *Nicodemus* begins, saying *Rabbi, we know that thou art a Teacher sent from God:* Wherein we may Observe,

I. *The Title he giveth to our Saviour, Rabbi*, which signifieth *Master*, and so our Evangelist expoundeth it, *Joh.*1.38. It is a compound word, and signifieth, *my Master*, For *RAB* implyeth a man of excellency, one that excelleth others in knowledge and learning, and therefore may well be accounted a *Master*, or *Teacher.*

II. *The profession which* Nicodemus *maketh of Christ.* In which we may observe,

1. The Profession it self, *we know that thou art a Teacher come from God.*

2. The reason thereof in the next words, *For no man can*

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do theſe miracles that thou doeſt, except God be with him. As if he had ſaid, whoſoever worketh Miracles, cometh from God, but thou workeſt miracles, therefore thou comeſt from God. This clauſe, *theſe miracles that thou doeſt*, carryeth a great *Emphaſis*, and ſheweth that they were very great miracles which Chriſt did, and ſo confirm the argument the more. This reaſon is ſound, and affordeth this point of doctrine.

Miracles cannot be wrought but by diviae power. For miracles alter the order and courſe of nature; which none can do, but he which hath appointed, and ſet that order, namely God. I will not inſiſt on this, that I may haſten to that which I mainly intend in this Treatiſe.

In verſe 3. follows Chriſts anſwer to *Nicodemus*, which is continued to verſe 22. In which Chriſt firſt declareth *the neceſſity of Regeneration*, in theſe words, *Verily, verily I ſay unto thee, except a man be born again, he cannot ſee the Kingdom of God.*

Before we come to the ſubſtance of Chriſts diſcourſe, obſerve we *his manner of entertaining Nicodemus.*

You have heard from the foregoing verſes, that *Nicodemus* was both a *Phariſee* and a *Ruler*; both which ſorts of men moſt of all oppoſed Chriſt. And you have heard of *his weakneſs*, how through fear and ſhame *he went to Chriſt by night*; being loth to be ſeen with him. Yet Chriſt rejects him not, but kindly entertains him, and inſtructs him in ſuch points, whereof he was ignorant, though they were fundamental points neceſſary to ſalvation. Whence we may obſerve:

Obſerv. *Chriſt is ready to entertain thoſe that in truth, and uprightneſs ſeek unto him, though their weakneſſes and infirmities are many.* He rejecteth not ſuch as are weak in faith for their weakneſs. We read in the Hiſtory of the Goſpel, that when Chriſt lived upon the earth, he rejected none who came unto him in uprightneſs of heart. Some indeed went away of themſelves, but he turned away none. And can

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any imagine, that now Christ is in Heaven, he hath not the same bowels of compassion towards those that come unto him, which he had, when he was upon the earth! Questionless though he be there free from *passion*, yet not from *compassion* towards weak believers. That which was long before prophesied of him by *Isaiah*, chap. 42. 3. ever was, and will be found true in him, namely, *A bruised reed shall he not break, and the smoaking flax shall he not quench*: that is, He shall not deal roughly and rigorously with weak Christians, such as are weak in grace, but mildly and gently.

For the end of Christs coming was *to seek and save that which was lost*. Luk. 19. 10. And can we imagine that Christ who seeketh after those who go away from him, will reject any who do in truth seek after him?

What encouragement should this be unto all poor believers, how weak soever their faith is, to go unto Christ, as for the strengthning their weak faith, so for the subduing their strong lusts, and for the reviving their drooping soul. For your further encouragement, you have Christs gracious invitation; *come unto me all ye that labour and are heavy laden, and I will give you rest*. Matth. 11. 28. Hath he bid thee come, and will he reject thee when thou comest? Hath he called, come ye holy ones, come ye righteous ones, come ye strong ones, and you only shall have rest? Hath he not invited the weak, and the weary also, the drooping and fainting soul? Go poor weak soul, go unto Christ, behold he calleth thee, go unto him, and thou mayst expect thy cure.

Art thou troubled for the weakness of thy faith, complaining thou hast no assurance of thine interest in Christ, no assurance of the pardon of thy sins? Go unto Christ by prayer for encrease of faith, believing that he is as able, so willing to strengthen thy weak faith. And fear not, thou shalt find such measure of strength added to thee, as Christ seeth best, and as shall be sufficient for thee.

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Art thou ſenſible of the working and ſtirring of corruption in thee, fearing leſt it ſhould get dominion over thee? Lay hold on that promiſe, Rom. 6. 14. *Sin ſhall not have dominion over you.* And in confidence of his faithfulneſs that ſpake it, apply thy ſelf to Chriſt by prayer, for his making good that good word to thee, and then ſtand ſtill and ſee the ſalvation of God. Luſt as ſtrong as 'tis, will not be able to ſtand before the prayer of faith: only be careful that when thou haſt made thy Prayer, thou ſet a watch.

Art thou aſſaulted with the temptations of Satan, and feareſt that he may get the victory over thee? Go unto Chriſt by prayer for ſtrength and ſupport againſt them, believing there is as a power in Chriſt, ſo a willingneſs in him to ſuccour, and ſtrengthen thee; and thou ſhalt be ſure to find, if not deliverance from temptations, yet grace ſufficient to reſiſt them, and power to overcome them.

Laſtly, Art thou troubled with an hard and obdurate heart? with a filthy and unclean heart? with a worldly, and covetous heart? with a proud and barren heart? Go unto Chriſt by prayer, believing there is as a power, ſo a willingneſs in him to mollifie thine hard and obdurate heart; to purifie thy filthy and unclean heart; to ſpiritualize thy worldly and covetous heart: to humble thy proud heart; to make fruitful thy barren heart. And doubt not thou ſhalt find thine hard and obdurate heart in ſome meaſure ſoftned, thy filthy and unclean heart in ſome meaſure purified, thy worldly and covetous heart in ſome meaſure ſpiritualized, thy proud heart in ſome meaſure humbled, and thy barren heart in ſome meaſure made fruitful.

And certainly one ſpecial reaſon why many go drooping and groaning ſo long under the bondage of corruption, under the weight and burden of their ſpiritual maladies, and diſeaſes, is, becauſe they do not go unto Chriſt by prayer for freedom from the ſame: or through the weakneſs of their faith, they do not believe Chriſt is, as able, ſo willing to help and deliver them. For what Chriſt ſaid to the poor

man who came unto him in behalf of his possessed child, the same he saith to thee, *If thou canst believe, all things are possible to him that believeth.*

Obj. Some are apt to say, I have often gone unto Christ by Prayer, earnestly begging of him to strengthen my weak graces, to subdue my strong lusts and corruptions, to mollifie my hard heart, *&c.* but I cannot pray in faith: I cannot believe that he is, as able, so willing to grant my requests.

Answ. *Thou mayest pray in faith, even then when thou thinkest thou dost not believe.* Weak Christians are often mistaken here, supposing that if they be not confidently perswaded that God will hear them, they do not pray in faith. Whereas it is not a confidence that God will hear us, but a dependance upon Christ in hope of audience, that is our sweet evidence of faith in prayer. Thou sayest thou prayest, and prayest, but canst not be perswaded that the holy God will hear the prayers of such a vile and unworthy wretch, and thereupon concludest that thou dost not pray in faith. But let me ask thee, *Dost thou offer up thy prayers in the name of Christ? dost thou depend upon him in hope of an answer for his sake?* this is praying in faith.

Thus much of Christs entertaining *Nicodemus.*

CHAP. II.

The Exposition and observation arising out of verse 3.

COme we now to the first general point whereof Christ discourseth with *Nicodemus*, and that was *the Doctrine of Regeneration*, in these words, *Verily, Verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God.* In which we may note,

1. *The manner of propounding it.*
2. *The matter and substance of it.*

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For the *manner* it is propounded with a *double asseveration*, *Verily, Verily, I say unto thee.* Which was a form of speech often used by our Saviour when he would solemnly avouch any weighty truth. He never used it but in matters of great moment. By it therefore our Saviour giveth us to understand, *that the truth here delivered is a weighty truth, not lightly to be regarded, and slightly passed over.*

The *matter* or *substance* of the Doctrine of Regeneration, as Christ hath layd it down, followeth in these words, *Except a man be born again, he cannot see the Kingdom of God.*

For the more profitable handling whereof, I shall,

1. *Clear the words by giving you the sense and meaning of them.*

2. *Raise and prosecute such points of Doctrine as they afford unto us.*

For the clearing of the words.

Except a man be born, This is spoken *metaphorically and spiritually*, in allusion to our natural birth, which *Nicodemus* not observing, clean misconstrued Christs words.

Now this word *born*, or *begotten*, is used to shew that the whole nature of man must be changed, and in a manner new framed, not in regard of the *substance*, but of the *qualities* of it The natural essence and substance either of the soul or body is not destroyed, but still remaineth, only it is *divested* of the old, and *invested* with new qualities. He that is *regenerated* hath a *renewed understanding*, a *renewed will*, *renewed affections*, yea *new desires* and a *new conversation.* So that the meaning is, *No man can enter into Heaven unless by the spirit of God he be first altered and changed from what he was*, even brought out of the state of nature into the state of grace, and so become a *new creature*, as in regard of his new manner of *creation*, so in regard of his new manner of *conversation*, leading another manner of life than he did before.

Born again] This word implyeth the necessity of a second birth, that a man be born *of the spirit*, as well as born *of the*

the flesh, otherwise it had been better for him, he had never been born at all.

He cannot see the Kingdom of God] *Kingdom* is here taken for that happy estate whereunto God bringeth his elect in Christ, the entrance thereunto is *in this life*, which is commonly called the *Kingdom of grace*. The full possession, is *in the life of come*, called the *Kingdom of glory*. These are not two distinct Kingdoms, but two degrees of one and the same Kingdom. Now whereas Christ saith, *He cannot see the Kingdon of God*, it's in effect as much as, *He cannot enter into the Kingdom of God*, as our Saviour clearly explaineth, verse 5. *Except a man be born of water, and of the spirit, he cannot enter into the Kingdom of God*, that is, He cannot be saved.

Having thus cleared the words, by shewing you the sense and meaning of them; They afford unto us this point of Doctrine:

Doct. *Regeneration is necessary to salvation.*

This very Doctrine for substance is again inculcated, verse 5. *Verily, Verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the Kingdom of God.* Now our Saviours twice repeating this Doctrine, both in *verse* 3. and *verse* 5. and in both places prefixing a double asseveration, *Verily, Verily*, doth notably confirm the truth of it, and therefore there needs no farther proof thereof.

But for the better conceiving, and right applying this Doctrine, I shall shew you,

1. *The Nature of Regeneration, What it is.*
2. *The Parts of Regeneration.*
3. *The Reasons proving the necessity of Regeneration to Salvation.*
4. *The uses of the point.*

For the first, what Regeneration is. *Regeneration, is that grace whereby a natural man is made a spiritual or new man.* Even he that by sin was a Child of the Devil, is made a

Child

Child of God. For as by vertue of our *natural birth*, that which was no man is made a man, or Son of *man*. So by this *Spiritual birth*, he that was a *natural man* is made a *new man*, even a *ſpiritual man*, a *child of God*. So that to ſpeak properly, *Regeneration is another birth after the former*. A *ſpiritual* birth after our *natural* birth, whereby a man is as it were *another man*. As it is ſaid of *Caleb*, that he was a man *of another ſpirit*. So may it be ſaid of a *regenerate man*, that that he is of *another ſpirit*, being quite altered and changed from what he was before.

Now this *regeneration*, or *new birth* cannot be meant of a birth *after the fleſh*, for *no natural or carnal thing* is to be conceipted *in regeneration*. But regeneration is *a ſpiritual birth*, *a birth of the ſpirit*, as is evident by thoſe words, John. 3. 6. *that which is born of the ſpirit is ſpirit*. So as by the work of Regeneration *fleſh* is turned into *ſpirit*, that is, *the carnal, corrupt diſpoſition of man, is changed and altered into a renewed and ſanctified diſpoſition*; whereby it appears that *Regeneration* is as it were a *new creation*, and a *regenerate man* is called a *new creature*, being renewed throughout, both thorow his ſoul with all the powers and faculties thereof; and thorow his body, with all the parts and members thereof. So that the *blind underſtanding* is in ſome meaſure inlightned with the knowledge of God, and the knowledge of Jeſus Chriſt. The *ſtubborn and contumacious will* is in ſome meaſure obedient and conformable to the will of God. The *ſcared and benummed conſcience* is now quickned and awakened. The *hard heart* ſofined, the *unruly affections* crucified: And the *body* with all the *parts* and *members* thereof are made ready inſtruments to put in execution the good intentions of the mind. Thus by Regeneration men are wrought upon *throughout*, being wonderfully altered and changed from what they were before: in relation to which alteration they are ſaid to be *born again*. Which may inform us of the wonderful depravation of our nature, which was ſuch, as mending and repairing would not ſerve the turn, but God

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must *new make*, and *new create* us; we must be *born again* made *new creatures*.

Quest. *Doth Regeneration admit any degrees?*

Answ. *Yes verily.* For *Regeneration* may be considered in the *beginning*, and *progress of it*: or in the *consummation* and *perfection* of it.

It is begun and increaseth in this life; it is consummate and perfect in the life to come.

Sin and corruption doth remain in all the regenerate, as long as their souls remain in their mortal bodies, it *remains* though it doth not *raign in them.*

And this God in great wisdom is pleased to permit, to keep us humble and low in our selves, and to drive us unto Jesus Christ, that as long as this *flux of blood runneth*, we should alwayes be desirous to *touch at least the hem of his garment.*

But at death that corruption will be utterly consumed, and body and soul clean freed from it: insomuch as at the resurrection when body and soul shall be again united, the regeneration begun in this World, will be manifested to be most perfect. Whereas in this life the most regenerate are imperfect, through the Reliques of sin and remainder of corruption, which will abide in them so long as they abide, and continue in this World.

Now seeing the work of Regeneration is imperfect in the very best here in this life, and that there remains flesh and corruption in them, so long as they remain in this World, Do not thou look too high, I mean, after a greater measure and degree of grace than here is to be had. Many there are who being regenerate by the Spirit of God, and so brought out of the state of nature into the state of grace, presently look for a freedom from all sin and corruption, which because they find working and stirring in them, thereupon question the work of Regeneration and truth of grace in their souls. But let such know, that they look for more than here is to be found, or than God expects from them.

For

For God doth not expect or require of us here, freedom from sin and corruption, but that we should endeavour to subdue and mortifie it more and more, according to the measure of grace and strength which we have received from him. He doth not require of us that we be without sin, but that sin do not rule nor raign in our mortal bodies; according to that of the Apostle, Rom. 6. 12. *Let not sin raign in your mortal bodies.* Neither doth the Lord require of us exact and perfect righteousness, which is impossible to our corrupt nature, but only that *we strive* and labour after it, that we sincerely endeavour *to serve him* after the directions of his Word. And that for our failings and imperfections we do in an humble confession bewail the same, and then beg the pardon and forgiveness of them, in and through the merits of Jesus Christ. And this God will accept of, for he esteemeth more of our *affections* than of our *actions*, and accepteth the *will* for the *deed*, according to that of the Apostle, 2 Cor. 8. 12. *If there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not.*

The Parts of Regeneration, are two: 1. *Mortification*, 2. *Vivification.*

Mortification is implyed under the phrases of *casting off*, and *crucifying the old man*, and *destroying the body of sin.* This is a duty expresly enjoyned in these words, Col. 3. 5. *Mortifie your members which are upon the earth.* By *members on the earth*, he meaneth all sorts of lusts and sins whereunto a natural man is given, as is evident by the particular instances which he himself reckoneth up in the words following, as *fornication, uncleanness*, &c.

These must be *mortified*, that is, *put to death.* It is not enough to curb, and hold in sin, but the life of it must be let out. And indeed it is not possible to put on *the new man*, till the *old man* be cast off. Therefore there is a necessity of *mortification* first, before *vivification.* For the bringing in of one form presupposeth the putting out, or destroying of the

the other. Wherefore after Mortification followeth Vivification.

2. *Vivification* is the begetting of the life of grace in us, whence we live in holineſs and righteouſneſs. It is ſet forth in Scripture by *Gods quickning us*, and by *our walking in newneſs of life*.

Now it is abſolutely neceſſary that this part of regeneration, namely *Vivification*, be added to *Mortification*, which is the other part: therefore it is the accuſtomed courſe of Sacred Scripture to infer the following of holineſs, upon the flying of ſin: the doing of good, upon eſchewing of evil. Now the things which God hath joyned together, let no man put aſunder.

Let us therefore prove our regeneration not only by ceaſing from ſin, but following holineſs, and working righteouſneſs. Content not thy ſelf to ſay, *I am not what I was*, unleſs thou canſt alſo add, *I am what I was not*. It will be but little boot to thee to ſay, I am no drunkard, nor ſwearer, nor covetous, nor a walker after the fleſh: unleſs thou canſt alſo ſay, By the grace of God, I now walk after the ſpirit, in faith and love, and holy obedience, watchful unto, and endeavouring after a fruitfulneſs in every good work. Thou haſt no longer *fellowſhip with the ungodly*, but art thou a *familiar of the Saints?* Thou wilt not now curſe, or ſwear, or lye, or ſcoff, but doſt thou pray and bleſs? Doſt thou hear and read, and meditate on God? Doſt thou ſtudy thine heart, and govern thy thoughts and affections? Doſt thou bridle thy tongue; ſet a watch over thine eyes, and ears, and ſteps? Is it thy care to pleaſe, and in all things to walk worthy the Lord? Look to thy ſelf, that thou be not deceived. Caſt off the works of darkneſs, and put on the armour of light. Caſt off the old man, and put on the new man, which as it is created after the *image*, ſo will it carry thee on according to the will of God in righteouſneſs and true holineſs.

Having ſpoken of the point by way of *explication*; I come

now

w to ſpeak of it by way of *confirmation*. To this end I all ſhew you the *reaſons* of the point, why *Regeneration is ceſſary to Salvation.*

Reaſ. 1. *From the immutability of Gods purpoſe.* God who th choſen us to life, hath choſen us alſo to holineſs, as r way to it. *We are bound to give thanks to God for you, ethren, beloved of the Lord, becauſe God hath from the be-ning choſen you to Salvation, through the Sanctification of the Spirit,* 2 Theſ. 2. 13. Whoever will paſs into glory, muſt ke grace in his way. You ask, why may I not be ſav-, unleſs I be regenerated? Why! becauſe God is reſolv-on the contrary. *This is the will of God, your ſanctifica-on firſt, and then your ſalvation.* 1 Theſ. 4. 3. Now the pur-ſes of God ſhall ſtand. *With him is no variableneſs nor ſha-w of turning.* All the world ſhall ſooner be damned, then e purpoſe of God ſhall be made void. The Lord God uſt ceaſe to be the unchangeable God, if thou ever be ved, who wilt not be ſanctified.

Reaſ. 2. *From the ſtability of Gods Word.* God hath ſaid, Matth. 24. 35. *Except a man be born again, he cannot enter to the Kingdom of God.* Is the word of God yea and nay? oth he ſay and unſay? *Heaven and Earth ſhall paſs away, but is word ſhall not paſs away.* Count upon it ſinner; as ſure God is true, thou ſhalt never ſee the ſalvation of God, leſs thou be firſt made partaker of the renewing of the oly Ghoſt.

Reaſ. 3. *From the reſpect that Regeneration hath to Salvation.* egeneration is a degree and part of Salvation. Grace is lory begun, holineſs is the beginning of bleſſedneſs, the erfection whereof will be in Heaven hereafter, where we hall perfectly love God, and delight in him, and be ever raiſing him with the Heavenly hoſt. Now, how canſt hou expect the participation and enjoyment of this bleſſed ſtate without regeneration and renovation here? Canſt hou expect to be perfectly holy hereafter, and not initially oly here? to live with God in glory hereafter, and yet

here live and lye in thy filthiness and uncleanness? Can thou expect hereafter to live in the everlasting love of God and yet here have no true love to him nor delight in him at all? But takest thy whole delight either in satisfying thy covetous humour by heaping up riches, or in gratifying thy sinful lusts and affections, by yielding to the solicitations of the flesh? Be not deceived, grace is a necessary beginning of glory.

Reas. 4. *From that corruption of mans Nature in which he is brought into the World.* John 3. 6. Saith our Saviour, *That which is born of the flesh is flesh*; that is, Every one that is born of man, every mothers Child is carnal and corrupt: every man by his first birth is polluted and unclean: Not *no unclean person can enter into Gods Kingdom*, Rev. 21. 27. Believe it Sinner, God will never take thee from the dunghil reeking in thy Lusts, and set thee down by him in the Throne. *Corruption shall not inherit incorruption*, nor shall flesh and blood inherit the Kingdom of God. *Bastards* may not inherit. Thou must first be *a Child*, and have the spirit of a Child in thee, and then thou art an *heir*, an *heir of God* and *a joynt heir with Christ*.

Reas. 5. *From the holiness of Gods nature*, which is such that no unclean person can stand in his presence. Believe it sinners, if ever you look to enjoy communion with God in glory, you must have union with him in grace; you must here be regenerate, and become new creatures: yea holy as he is holy, that you may be such as he may dwell with all, and delight in. For as the Apostle speaketh, Heb. 12. 14. *Without holiness no man shall see the Lord.* He shall be so far from enjoying the presence of God, that he shall not see much as see him.

Lev. 10. 3. Saith *Moses* to *Aaron*, *God will be sanctified in them that come nigh him*, that is, that draw near unto him in any of his Ordinances.

Now if sanctity and holiness be necessary in those who draw near unto him in his ordinances: How much more

he enjoying immediate communion with him in Heaven? will not God meet thee at a prayer, and will he ſuffer thee to meet him in Paradiſe? will he not let thee ſee his face at his Table, and will he let thee ſit down with him in his Kingdom? Maiſt thou not come into his Courts, and ſhalt thou enter into the holy of holies? Was the man without a wedding garment thruſt out from his preſence here below, and ſhall he be received into his manſion above? How can theſe things be?

CHAP. III.

An uſe of Exhortation to endeavour after Regeneration; with quickning Motives thereunto.

HAving thus done with the *Explication* and *Confirmation* of the point; Come we now to the *Uſe and Application* thereof.

I. The firſt may be an *uſe of Exhortation*, both to the *unregenerate* and to the *Regenerate*.

Firſt to the unregenerate: Is Regeneration abſolutely neceſſary to Salvation? Oh then how doth it concern you who are yet in your ſins, and under the power of corrupt nature, earneſtly to deſire, and induſtriouſly to labour after this ſaving change, in the uſe of all means God hath ſanctified thereunto? Let your outward condition be what it will, be ye never ſo rich, never ſo honourable, yet far be it from you to ſit down ſatisfied in any condition, till you be renewed, and ſanctified by the ſpirit of God. Alas, how many be there in the World, who though in their natural and carnal eſtate, yet live as ſecurely and merrily, as if their condition were as ſafe and good as the beſt! Ask them one by one, Whether the work of Regeneration be wrought in their ſouls? and ſome will anſwer, they hope it is, others that they never doubted it; though none of them

know what Regeneration is, nor ever minded any such thing. And yet these men have not only read, but do likewise believe the words of our Saviour, who hath told them, Joh. 3. 3. *that except they be born again, they cannot enter into the Kingdom of Heaven.*

Ah sinner, I beseech thee for the sake of thy precious and immortal soul, to stir up in thy self an hearty desire, and sincere endeavour after this blessed work. As it is *the one thing necessary to salvation*, so let it be the main thing of thy desire and endeavour. There is nothing deserves precedency in thy thoughts, aims, and labours before this. *David* resolved not to *give sleep to his eyes, nor slumber to his eyelids, till he found out an habitation for the Lord*, Psal. 132. 4. The habitation which pleaseth God most, *is thine heart*, but it must be a *renewed* heart. Oh how darest thou sleep a night in that house, where God doth not dwell? and he dwells not in thee, unless thou beest Regenerated by his holy Spirit. In the fear of God therefore, see thou give no rest to thy soul, no ease to thy mind, till thou find a blessed change wrought in thee, till thou findest thou art brought out of the state of nature, into the state of grace. Neither sit down satisfied in the enjoyment of any worldly comfort, without the enjoyment of this mercy. And indeed how canst thou live merrily or sleep quietly, so long as thou livest in thine unregenerate estate? in which if thou shouldest die, thou wouldest perish for ever, even to all Eternity. Especially considering the *uncertainty of thy life*, whether thou shalt live a day, or an hour longer.

For the more profitable handling this Use, I shall,

1. Give you some *Motives* to quicken up your desires and endeavours after the work of Regeneration.

2. Shew you the *Means* to be performed for the better attaining thereunto.

The Motives may be drawn to these three heads: 1. The *Excellency*. 2. The *utility*. 3. The *necessity* of Regeneration.

I. For

I. For the first, the *Excellency* thereof will appear from these four particulars:

1. *Regeneration doth enoble a man, raise him up towards his Original perfection.* Man was made the noblest of all creatures in this visible World, *in the image and likeness of God.* Sin defaced the Image of God, and stamped the Image of the Devil upon him. A sinner is a man degenerated into a beast; *Man being in honour abideth not, but is like the beasts that perish.* Psal. 46. 12. He lives like a beast, and dies like a beast, not knowing whither he goeth. But by *grace* man comes to himself, is raised up from a beast to a man again, renewed after the Image of God; The spirit of glory and of God shines forth in him. There's more of the glory of God seen in a Saint, than in all the works of God under the Sun: nay, than in the glorious Sun in the Heavens. The *Sun, Moon,* and *Stars* fall short of the glory of the *new-creature.*

2. *Regeneration makes a man a true Christian.* He is no true Christian, who is only outwardly Baptized, but he who is inwardly Baptized by the Spirit, and whose heart is changed and renewed.

3. *Regeneration is the beginning of eternal life and happiness:* even of the same life which we shall live hereafter in Heaven with the Saints, and glorious Angels to all Eternity. Grace here is not only an evidence of glory hereafter, but it is the beginning of that glory, which hereafter we shall more fully enjoy in Heaven: Grace and glory differ only in degree: for grace is glory begun here, and glory is grace consummated, and perfected hereafter. Now considering that this is such an excellent state, how doth it concern you as earnestly to desire, so industriously to endeavour after it, in the use of all means God hath sanctified.

II. *Another Motive may be taken from the Utility of Regeneration.* If it be demanded *What is the profit thereof?* we may answer as the *Apostle* did of *Circumcision, Much every way.* For this is that *Godliness, which is profitable unto all things, having promises of the life that now is, and of that which is to come,*

come, that is, it hath Heaven and Earth entailed on it, and therefore muſt needs be profitable. The Regenerate therefore are called *heirs of the Promiſes*. Such only have the true riches, being *rich in faith*; As *Laodicea* was *poor*, though abounding in outward fulneſs. So theſe are *truly rich*, though deſtitute of many outward things, having an intereſt in God, who is the fountain of all bleſſings. How ſhould the conſideration hereof ſtir you up, as earneſtly to thirſt, ſo ſincerely to endeavour after this bleſſed ſtate!

III. *Another Motive may be taken from the neceſſity of Regeneration. It is abſolutely neceſſary to Salvation.* It had been better for thee never to have been born, than not to be born again. It is as neceſſary as Heaven and happineſs. For ſaith our Saviour himſelf, *Except a man be born again, he cannot ſee*, much leſs enter into, *the Kingdom of Heaven.* So that there is no hope of the Salvation of any unregenerate man, or woman: but if they live and die in that eſtate, their portion will be death and damnation with the Devils and damned to all Eternity. And in regard of the *uncertainty* of their lives, they are not ſure to be out of Hell one day longer.

Ah ſinner! What doſt thou mean then to continue in thy carnal and unregenerate eſtate? As ſure as the word of God is true, if thou dye therein, thou art ſhut out of all hope of mercy for ever: and ſhalt paſs into eaſeleſs, and endleſs miſery. In the fear of God therefore, when thou riſeſt up in the Morning, conſider with thy ſelf, that thou art uncertain of being out of Hell till the Evening. And when thou lyeſt down, conſider how uncertain thou art of being out of Hell till the next morning. Surely this conſideration is enough to amaze any poor Chriſtian who is indeed Regenerate, but maketh ſome queſtion thereof in himſelf. How much more ſhould it amaze, and ſtartle thee who art yet in thy carnal and ſinfull eſtate; and ſtir thee up without any farther delay to eſcape for thy life, and make out in haſt after thy Redemption from this dreadful condition.

I would

I would ask thee this queſtion, Whether if thou ſhouldſt put off thy ſeeking after the great work of Regeneration and Converſion till another year, week, or day, thou art ſure to be then on this ſide the grave, or on this ſide hell? Certain it is, thou haſt no aſſurance of thy life for one day longer. Nay, I dare boldly ſay, thou thy ſelf knoweſt and believeſt as much. Ah ſinner, what folly, yea what madneſs is it then for thee wilfully to live one day longer in ſuch an eſtate, in which if thou ſhouldſt dye, thou art, without hope of recovery, undone for ever.

God hath allotted to every man who lives in the boſome of the Church a certain day of grace, and time of repentance; which whoſoever neglects, can never be ſaved. Ah ſinner, as therefore thou wouldſt not neglect thine own ſalvation, neglect not the day of grace, neither let ſlip the ſeaſon of mercy; but as the Apoſtle exhorteth, Heb. 3. 15. *To day if you will hear his voice, harden not your hearts. Behold now is the accepted time, now is the day of Salvation*; if that be once paſt there is no recovering it.

CHAP. IV.

Sheweth the miſerable and dreadful condition of the unregenerate in their life-time, and at their death.

HAving given you ſome *Motives* to quicken up your deſires and endeavours after the work of Regeneration. I come now to ſhew you the *Means on your part to be performed for the better attaining thereunto*; which may be brought to theſe two general heads;

1. *The Embracing ſome truths.*
2. *The Practiſing ſome duties.*

The Truths to be embraced are theſe;

1. *That every man in his ſtate of unregeneracy is in a miſerable ſtate, and dreadful condition.*

2. That

2. *That there is hope of mercy for the greateſt ſinners.*

That you may the better underſtand the miſerable c dition of men in their ſtate of Unregeneracy, I ſhall ſ you their miſeries:

1. In this life.
2. At death.
3. After death.

Their miſeries in this life are briefly theſe;

I. *They are Servants to ſin, and ſlaves to their luſts*; m ing it their main work and deſign to ſerve their ſinful fl with its affections. The baſeneſs of this ſlavery under will appear the more, if we ſhall conſider,

What are the fruits of this ſpiritual bondage and ſlavery

1. *At the beſt a little ſeeming pleaſure, or profit, that l but for a moment*, which the Apoſtle calls, Heb. 11. 26. *pleaſures of ſin for a ſeaſon*: they are but of little worth, a but of ſhort continuance. And ſure it muſt needs be a po of folly eagerly to purſue theſe ſinful luſts and pleaſur which are but light and temporary, to the hazard of th durable riches and eternal pleaſures which are at Go right hand.

2. *Death eternal*; according to that of the Apoſtle, Ro 6. 23. *the wages of ſin is death, but the gift of God is etern life.* So that as eternal life followeth an holy life, ſo ete nal death followeth a ſinful life. This is the reward, ſinne that thy God whom thou ſerveſt will pay thee at laſt, *th muſt dye the death.*

Oh the folly and madneſs of this ſenſual enſlaved World Surely were there nothing in ſin but the preſent ſlavery, were enough to diſſwade any ingenous ſpirit. Who woul be a ſlave? a ſlave to a luſt? at the command of every un clean motion? at the beck of every bruiſh affection? Bu if the vileneſs of the work will not deterr thee, will not th dreadfulneſs of the wages neither? which is *eternal death a condemnation.* Oh conſider this you who make ſo light matter of ſin, and take ſuch pleaſure in obeying the luſ thereof.

II. *Th*

II. *They are servants and slaves to the Devil.* 1 Joh. 3.8. *He that committeth sin is of the Devil*, that is, he who gives up himself to the committing of sin, is a servant and slave to the Devil, for he doth his drudgery.

Oh that the eyes of poor sinners were opened to see who it is that puts them upon all manner of sin and wickedness! Certainly they would not then be so ready and forward thereunto. Oh that they did but know in what a miserable bondage and slavery they are! Certainly then they would not be so merry, and jovial, neither would they sleep one night quietly in such a state and condition, but they would be casting about, how they might be freed and delivered from the same.

III. *All men in their state of unregeneracy are under the curse of God, which continually so hangeth over their heads*, that they are cursed in every thing.

1. *In their estate*; their very *blessings* are turned into *curses*, as the Lord threatneth by his Prophet *Malachy*, saying, *I will curse their blessings.* Though thou enjoyest abundance of this Worlds goods, yet so long as thou livest in thy wicked and ungodly courses, be it of *lying, swearing, cozening, whoring, drinking* and the like, *the curse of God is in thy store and abundance*, which makes way for thine eternal misery, as you have it expressed, *Deut.* 28. 17, 18.

2. *In their names.* Their very name is cursed, for as the *wise man* speaketh, Prov. 10. 7. *The memory of the just is blessed, but the name of the wicked shall rot.*

3. *In their religious exercises. The word which they hear* is cursed unto them. That which to others *is the savour of life unto life*, to them is *the savour of death unto death*, being a means to ripen their sins, and hasten their ruine. The *prayers which they make* are accursed unto them, oft-times bringing down a curse rather than a blessing. Yea *the Table of the Lord* is likewise accursed unto them, so that instead of feeding on the body and blood of Christ, they eat and drink their own damnation. Oh how sad and lamentable

must

must thy condition needs be, when those things which are not only blessings in themselves, but likewise blessed unto others, should be cursed unto thee, and heighten both thy sin and sorrow! And if thy blessings become curses, O what will thy curses be!

IV. Every man in his state of unregeneracy is liable to all sorts of judgements.

1. *To temporal judgements*, as pains, sicknesses and diseases, losses, crosses, and the like. Which are continually hanging over his head, ready every moment to seize upon him and they oftentimes come suddenly when they are least expected.

2. *They are lyable to spiritual judgements*, as blindness of mind, hardness of heart, vileness of affections, horrour of conscience, and the like. The heart of a carnal man is not only many times outwardly troubled with crosses and afflictions; but also inwardly disquieted with the impetuous violence of filthy lusts, and the restless terrours and torments of a guilty Conscience, which are far soarer than any outward afflictions, as seizing upon the tendereſt part, namely the Soul and Spirit of a man.

3. *They are lyable to eternal judgements.* What can they expect if they dye in their state of unregeneracy, but after this momentary life is ended, to be cast into that *everlasting fire*, which *God hath prepared for them, as well as for the Devil and his Angels?* which is the most dreadful condition of all: that judgement cannot be accounted small which is eternal. An *eternal* Feaver, or but an *eternal* tooth-ache, were a misery unspeakable. But what are these to the *lying in that lake which burneth with fire and brimstone to all eternity?* Oh me-thinks, the name of *eternal judgement* should, if not fright him out of his wits, yet awaken every unregenerate man out of his security; and stir him up without further delay to abandon his wicked and ungodly course of life, and to set upon the practice of all holy and religious duties, and to labour therein, to get the work of Regeneration wrought

in

his heart, that he may become a new creature. It may thou hast a plentiful portion of this Worlds goods, enying what thine heart can wish or desire; But oh what ill profit thee to live plentifully and prosperously here, d to be *eternally* miserable hereafter? Thy former happiss will serve only to make thee more sensible of future miries. And therefore when thou art tempted to any unlawl pleasure, or profit, reason thus with thy self, *Shall I r a short momentary pleasure, that will soon have an end, run e hazard of an eternal judgement, that will never have an end? all I for a little profit here, loose my soul to all Eternity? What reater folly, yea what greater madness can be imagined?*

Thus much of the miseries of the Unregenerate in this fe: Come we now to shew their miseries at death.

If the *life* of an unregenerate man be so miserable, as ath been shewed. How dole full think you, will be his *eath?* surely his misery then will be much increased, As will appear from the consideration of these particulars.

1. When death shall appear unto thee, and tell thee, it ath a message from the Lord, who hath sent an *habeas corus* for thy body: Then comes in *Conscience*, if a little awakened, with her books of accounts, her black and bitter roul, and shews thee thy old reckonings and arrears, setting before thee the follies of thy youth, the sins of thy riper years, and the iniquities of thy whole life.

Ah sinner, thou who goest on impenitently in thy wicked and ungodly course of life, consider with what a ghastly countenance thou wilt look upon that black and hellish Catalogue of all thy sins: thy lyes and oaths, thy railing and rotten speeches, thy scoffings at Gods people, thy goods ill gotten, thy time ill spent, thy profanation of Sabbaths, thy speculative wantonness, yea thy many actual filthinesses, and uncleannesses, thy pride, worldliness, and covetousness, thy sensual revellings, and jovial meetings.

Ah sinner, sinner; what horrour will then possess thy soul, no heart of man can conceive, nor tongue of men

and

and angels can expreſs. Indeed many there are, who upon their death-beds have little ſight or ſenſe of their ſins, neither do they think of *judgement*, or *eternity*, but drop into hell before they conſider any thing. But yet upon the approach of death, commonly there is ſome terrour and trembling upon the conſciences of carnal men: and if ever any ſin did formerly ſting, it will then eſpecially. Oh, methinks a ſerious apprehenſion, and ſenſible forethought of theſe things, even at hand, for ought any man knows, ſhould make the hardeſt heart to tremble, and melt into tears of unfained ſorrow.

II. *Death puts an end to all thy Worldly comforts, and contentments, which muſt all die with thee, as to thy uſe and comfort*; It ſalutes thee with this ſad word, *Thou haſt received thy good things*, Now an end of thy Heaven and joy. Particularly,

1. *Then thou muſt part with all thy carnal pleaſures and delights, which thou haſt loved ſo dearly.* Yea it will be a very hell unto thee upon earth to conſider what *eternal* torments thou art like to endure, for thoſe *poor and periſhing* pleaſures which thou enjoyedſt here for a *ſeaſon*. Are theſe the things for which I dye? Are theſe the price of my ſoul, of my blood, of my peace?

2. Thou muſt part with thy *neareſt and dearеſt relations*, as thy dear Wife, or dear Husband, with thy beloved Children. Death will ſeparate thee from them all. Ah ſinners, ſad will it be to part with theſe here, to live for ever with the Devils and damned in hell.

3. Thou muſt part with thy *wealth and riches*, carrying nothing away with thee of all thy enjoyments. Ah ſinner! I know it will be *a death to thee* to part with thy wealth, which was thy life; but to conſider how thou haſt damned thy ſoul for the getting thereof; this will be *an hell to thee*.

4. Thou muſt part with all the *means and opportunities of grace*. Now thou enjoyeſt the ordinances of Chriſt, as the Word,

Word, Prayer, and Sacraments, which whileſt thou enjoyedſt thou hadſt hope: But death puts an end to theſe, and thy hopes muſt give up their Ghoſt. Now Chriſt calls upon thee, Sabbath after Sabbath, by his Miniſters and Ambaſſadours, woing and beſeeching thee to abandon thy luſts, to caſt away thy ſins, and to caſt thy ſelf into his arms, to accept of the reconciliation purchaſed by his blood. But ere long thou ſhalt hear no more of theſe things, not a Sabbath more, not a Sermon more, not a promiſe, not one word more of grace, of mercy, of hope for ever. When thou wouldſt give, if thou hadſt them, ten thouſand Worlds, for one moment of that merciful time of grace, which thou haſt ſo long abuſed, for a drop of that precious blood, which thou haſt ſo long trampled under thy feet: yea for one Sabbath more, to have Chriſt once more tendred to thee in the Miniſtry of the Goſpel; but alas it will not be granted.

Ah ſinner! Then wilt thou cry out of thy ſins, and cry for mercy: mercy, mercy Lord to a dying ſoul, that am juſt ſinking, periſhing under the load of mine iniquties. Then wilt thou begin to wiſh; when it is too late, that thou hadſt ſpent thy precious time to better purpoſe; that thou hadſt minded more the things of Eternity: that thou hadſt cloſed with the tenders and offers of Jeſus Chriſt, and that thou hadſt better improved the means and opportunities of grace, which thou didſt once enjoy.

Thou wilt then ſay, *Oh if the Lord would be pleaſed to add a few years more to my life! How would I contemn the World and the vanities thereof? How exactly would I order my converſation? How careful would I be of duty, how watchful againſt ſin? How would I beſtir my ſelf to work out mine own ſalvation?* But ah ſinner! the time of thy departure is at hand, and there is no hope of a reprieve for one day longer; and therefore all theſe good wiſhes and purpoſes come too late.

There are two things eſpecially which will aggravate a ſinners miſery at his death.

1. To

1. To think what possibility of making his peace with God he hath had all his life time; to remember how often he hath been invited to accept of Jesus Christ, and yet would not.

2. To think that now there is no hope of mercy, having by his sins shut Heaven-gate, and hardened Gods heart against him. Ah sinner! then wilt thou in the bitterness of thy soul cry out, and say; *The God of mercy hath utterly forsaken me; and the Devil, who knows no mercy, waits for to take me.* Ah! then which way soever thou lookest, thou wilt find nothing but matter of bitter weeping and lamentation. If thou look *backward*, what canst thou behold but all the filthy and abominable lusts of thy youth unrepented of?

If thou look *forward*, what canst thou behold but sudden destruction ready to seize upon thee? Yea Gods strict Tribunal, before which thou art just making thy appearance, there immediately to be sentenced to endless torments and miseries of the other world; the sting and terrours of which thou shalt never be able either to avoid, or abide.

If thou look *within thee*, what canst thou behold, but thy conscience polluted and defiled, yea accusing and condemning thee? If *without thee*, what canst thou behold, but the wicked World which thou hast too much loved? and thy relations which stand weeping about thee? a company of miserable comforters, that cannot delay the separating stroak of death one day or hour: neither can they afford thee the least dram of true comfort.

If thou look *downward*, what canst thou behold, but hell deserved? with her mouth open ready to swallow thee up quick; and the Devils ready to receive thy soul, and carry it to that dungeon of darkness. If *upward*, what canst thou behold but a provoked, enraged God? *whom because thou refusedst to hear in the day of his merciful visitation he will now laugh at thy calamity, and mock when thy fear cometh upon thee*, as himself threatneth, *Prov.* 1. 24, 26. Thus thou

thou wilt look every where for help, yet findeſt thy ſelf every way helpleſs, and hopeleſs.

Haply thou wilt then look unto Jeſus Chriſt, in hope that he will appear for thee, and his blood make thy Attonement: But ſinner know, that though his blood be *a fountain opened* to all poor penitent believers, to waſh away the filthy ſpots and ſtains of their ſins; Yet to thee, who haſt all thy life long, ſuffered Chriſt to ſtand knocking at the door of thine heart, by the Miniſtery of his Word, and by the motions of his Spirit, and wouldſt not open unto him: to thee his blood will be then *a fountain ſealed*, ſo that thou ſhalt not partake of the leaſt benefit thereof, becauſe in thy life time thou haſt ſo often ſlighted it, yea and crucified him afreſh by thy bloody ſins.

Ah ſinner, ſinner, whither wilt thou flee for comfort in the midſt of thy diſtreſs? It will then be too late to cry out, *Oh that the time I have ſpent in Taverns and Ale-houſes, in ſports and paſtimes, in carnal pleaſures and ſenſual delights, I had ſpent in Prayer and faſting, in humbling and repenting! It will then be too late to cry with* Balaam, *Oh that I might dye the death of the righteous, when thou haſt neglected to live the life of the righteous.* For look as the life is, ſo commonly is the death; and as death leaves a man, ſo the laſt judgement ſhall find him.

And now, ſinner, thy laſt ſand being run out, thy day paſt, and the Devils long looked for day being come, who waits for thy ſoul, ſo ſoon as it goeth out of thy body. Oh what a direful ſcreech will thy ſoul give when it paſſeth out of thy body into the Devils clutches, to be carryed by him into the bottomleſs burning lake!

Oh how ſhould the conſideration of theſe unſpeakable miſeries, which are the portion of natural and unregenerate men at their deaths, ſtartle and waken all ſuch worldlings and ſenſualiſts, who ſo they may encreaſe their wealth, and ſatiate themſelves with worldly pleaſures and delights, take no thought now, nor make any proviſion againſt this dread-

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ful day of reckoning, I mean, the day of their deaths. Surely did they know and feelingly apprehend, or would they be brought to believe what horrour and astonishment, what terrour and anguish is like then to seize upon them; they would count it the greatest point of wisdom in the World speedily to labour for an interest in Jesus Christ, who alone can free them, as from the sting of death, so from these horrours and astonishments which accompany the same; and would now ply all the blessed means of salvation, as *reading*, *hearing*, *praying*, *fasting*, and the like; which are now their burden and bondage; yea the matter of their mocks and scorns, would then be their daily delight and exercise.

CHAP. V.

Sheweth the miserable and dreadful condition of the Unregenerate after their deaths.

IF this were the conclusion of Unregenerate men, that death did put an end to all their miseries, happy were it for many. But this is their grief and sorrow, their woe and misery, that all this is the beginning of their sorrows: that after all this, there is a reckoning to be made for what is past. For *as it is appointed to men once to dye, so after this cometh the judgement.* Heb. 9. 23. Where by the *Judgement* that immediately followeth *after death*, the Apostle meaneth *the particular judgement*, which is at the end of each mans life. For as there is *a general judgement* at the end of the world; So there is *a particular judgement* that passeth upon each man at the end of this life. Ah sinner! so soon as thy breath departeth out of thy body, it fareth with thy soul, as with that man of whom the Prophet *Amos* speaketh, Amos 5. 19. *who did flee from a Lion, and a Bear met him.* In like manner thy soul is no sooner escaped out

out of a miſerable World, but in a moment it is plunged into another and greater miſery.

Herein lyeth a main difference between the Children of God, and the wicked. The courſe which God taketh with his Children is this. When the ſoul is ſet at liberty from the priſon of the body, it is inſtantly conveighed by the Angels into *Abraham boſome*, as is expreſly noted of *Lazarus*. And *being cloathed with the long white robe of Chriſts Righteouſneſs, is joyned to the ſpirits of juſt men made perfect.*

But with the ſouls of wicked and impenitent ſinners, it is far otherwiſe; for ſo ſoon as they depart out of their bodies, they are ſeized upon by wicked Angels, and preſently brought before Gods Tribunal-ſeat, where receiving their doom, they are inſtantly ſent down into the Kingdom of darkneſs, and bottome of the burning lake, there to be reſerved in everlaſting chains unto the judgement of the great day.

Beſides this *particular judgement* on the ſouls of the unregenerate at their deaths; there will be *a general judgement* on their ſouls and bodies re-united at the great and laſt day.

For the fuller clearing and opening of this great and fundamental principle of Religion, I will ſhew you;

1. *That there will be a day of Judgement.*
2. *The Perſon who ſhall be the Judge.*
3. *The order of Chriſts proceeding in Judgement.*

I. For the firſt, *that there will be a day of Judgement*, is clear from that of the Author to the *Hebrews. chap.6.2.* where he reckoneth it amongſt the fundamental principles of Religion. And *Act.17.31.* The Apoſtle *Paul* ſpeaking of God, ſaith, *He hath appointed a day in which he will Judge the World in righteouſneſs.* Yea in *2 Cor.5.10.* he puts a MUST upon it, *We muſt*, ſaith he, *all appear before the judgementſeat of Chriſt*, which implyeth the neceſſity thereof.

And truly there is a neceſſity of a *general Judgement*, as for the declaration of the equity of Gods *particular Judge-*

ment on each man at his death; in which respect it is called Rom. 2. 5. *the day of the revelation of the Righteous Judgement of God*: So for a clear manifestation of the justice of God. Though *God be most just in all his wayes*, yet in this World it is not so evidently discerned. Because God in Wisdom oft suffereth the wicked to prosper; yea and to domineer over the Righteous. Here the best men are oftimes the worst used, and most wronged. But then *God will render to every one according to his deeds.* Rom. 2. 6. When as Heaven and everlasting happiness shall be the lott of the righteous: So hell and eternal horrour shall be the portion of the unrighteous. Thus you see, there will be a day of Judgement.

Oh how terrible will this day of Judgement be unto the unregenerate, and wicked! To them it will be *a day of wrath, a day of trouble and distress, a day of darkness and gloominess*; Then shall the *drunkard* drink deepest of the cup of Gods wrath; the *fornicator and adulterer*, who burned with the fire of lust, burn in the fire of Hell. Then shall the *worldling and covetous wretch* feel his loads of ill-gotten goods sinking and drowning him in perdition and destruction, pressing him down to the bottom of the infernal lake.

Ah sinner! How doth it concern thee to retire into some secret place, and there seriously to ponder on this day of judgement? Ask thine heart this question, Is it certain there will be a day of judgement, or no? If it be certain; Oh then why do I not prepare for it, by breaking off my sins, and making my peace with God, before that day come upon me? why do I not labour for an interest in Christ, by whom alone I can be freed from eternal death and condemnation? why do I not now *give all diligence to make my Calling and Election sure?* Oh sinner, reason thus with thy self; thou knowest not of what advantage a few such serious thoughts may be to thy soul.

II. For the *Person* who shall be the *Judge*, It is *Christ that shall be Judge*: who shall in a visible shape both judge and pronounce sentence upon all men, as the sentence of absolu-

absolution on the elect, so the sentence of *condemnation* on the wicked.

Indeed judging the World, being a work *ad extra*, which is terminated upon, or respects the creature, it is common to the whole Trinity; So that neither the *Father*, nor the *Holy Ghost* are excluded: but yet it is in Scripture more especially appropriated to the Son. And that partly as a recompence of his humiliation; and partly because the proceedings of the judgement being visible, it seemed convenient, that the *Judge himself* should be conspicuous. And therefore Christ in his humane nature shall judge the World, and denounce the doom of condemnation against the wicked ones: yet shall he do all as *Immanuel*, God and man.

Oh, how terrible will the sight of Jesus Christ *as Judge* be unto all carnal and impenitent wretches? who when they shall see *him* sitting upon the Throne, whose gracious invitations they have slighted; whose Ministers and Ambassadours they have wronged and contemned; whose ordinances they have neglected, and whom they have often crucified by their sins: how then will their hearts be appalled with dread and terrour? entreating *the rocks and mountains to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lam.* Rev. 6. 16.

A poor believer on that day seeing Christ sitting upon the Throne, may with comfort say, *Loe yonder is he who dyed to save me, who shed his blood for my redemption, and rose again for my justification, and is now come to judge both the quick and the dead.*

III. *For the order of Christs proceeding in Judgement at the Last day.*

I. There will be a *Citation* of all both dead and living men with the Devils, to come to Judgement. *We must all appear*, saith the Apostle. 2 Cor. 5. 10. *All* without exception of any must make their appearance, high and low, rich and poor, King and beggar, male and female.

Oh what a great day will that be, when the whole world shall be cited and summoned to appear together at once!

Q. If you ask how they shall be summoned?

A, By a shout from Heaven, and the sound of a Trumpet, which shall alarm this sleeping earth, and at which Hell shall shake, all graves shall open, and yield up their prisoners, which they have fast kept in the chains of death, from all ages since the beginning of the World. Yea *the Sea shall give up her dead which are in it.* Rev. 20. 13.

A dreadful summons it will be unto all the wicked and ungodly, whom this sudden noise will no less astonish, than confound. We read, that when the Lord descended upon *Mount Sinai*, for the delivery of the Law, with the sound of a Trumpet; *the people of Israel quaked and trembled.* Oh then how will the wicked and ungodly quake and tremble when the Lord Christ shall descend from Heaven with the sound of a Trumpet to punish the transgressours of that Law?

II. *upon this Citation and summons there will be a resurrection, of the dead, and such a change of the living, as if they had been a long time dead, and were raised to life again.* And as the graves shall then give up their dead bodies; so hell shall give up her living souls, which shall enter into their old Carcases to receive a greater condemnation. Oh, what woful salutations will there be between that body and soul, which living together in the height of iniquity, must now be reunited to suffer the fulness of their misery?

III. *After the resurrection follows a Collection, and gathering together of all men and Devils in the World*; but with this difference. The Elect being gathered together by Angels, shall with great joy be caught up into the air to meet the Lord. *Matth* 24. 31. But the reprobate together with the Devil and his Angels shall with extream horrour and confusion be drawn and dragg'd into his presence. *Rev.* 6. 15, 16. Ah sinner, What terrour and amazement will then seize upon thee, when like a malefactor thou art brought

against

againſt thy will before the Judgement-ſeat of Chriſt?

IV. *After this follows a ſeparation of the good from the bad, of the elect from the reprobate.* For Chriſt at the firſt appearing of all before his Judgement-Seat, to teſtifie his gracious favour, and good reſpect to believers, ſeparates them from others, and ſets them on his right hand, as a flock of ſheep, whom he intends to take for his own. And then will he ſet the wicked and unbelievers on his left hand, to teſtifie as his rejecting them, ſo his purpoſe to paſs a terrible doom upon them, as himſelf expreſſeth, *Matth.* 25. 32, 33.

V. *After this follows conviction of the wicked, and a diſcovery of all their works*; Which is proper to go before giving of ſentence. All the wickedneſs of their lives ſhall be brought forth to light, and made to ſtare them in the face: and with ſuch unqueſtionable evidence charged upon them that they ſhall ſtand ſpeechleſs before their Judge, not having a word to ſay to excuſe and acquit themſelves of this dreadful charge.

Yea at the day of Judgement there will be a diſcovery of thy ſins to all the World. For as the Apoſtle ſpeaketh, 1 Cor. 4. 5. *Hidden things ſhall on that day be brought to light.* There is no ſin ſo ſecretly and cloſely committed, but there ſhall be diſcovered to the view of all. There is ſcarce a wicked man in the World, though never ſo formal, but he hath at ſome time or other committed ſome ſuch ſin in ſecret, which he would not have others to know for all the World. But know for certain, that at the day of judgement, all the World ſhall hear thereof. For then all thy ſecret ſins, and cloſe villanies ſhall be diſcovered, and layd open before Angels, Men and Devils; thy ſecret Whoredomes and cloſe Adulteries, thy Pilfrings and ſtealings, thy falſe Weights and Meaſures, thy Hypocriſies and Diſſemblings ſhall be diſcovered to the view of all, and that to thine eternal ſhame and confuſion. The Husband ſhall then behold the Whoredomes of his Wife, and the Wife the Adulteries of her Husband: the Maſter the Pilferings of his Ser-

vant, and the Servant the deceitfulneſs of his Maſter. Yea then not only thy words and actions, but alſo thy ſecret thoughts and imaginations, how vain and wanton, how filthy and abominable ſoever they have been, ſhall appear to the view of all. Never therefore adventure upon the committing of any ſin in hope of ſecrecy, becauſe thou ſeemeſt ſafe from the eyes of men. For ſuppoſe thy ſin lyeth undiſcovered unto the laſt and great day: yet then ſhall it out with a witneſs, and be made manifeſt to the view of all.

Now I know no better way to prevent the diſcovery of your ſins at that great day, than here in this time and day of grace to call your ſelves to an account, to ſearch and examine your own hearts and lives, and then to judge and condemn your ſelves for your manifold ſins and tranſgreſſions; for as the Apoſtle ſpeaketh, 1 Cor. 11. 31. *If we judge our ſelves, we ſhall not be condemned of the Lord.* Oh therefore let us here often keep a day of judgement in our own ſouls and conſciences, by a ſerious examining of our ſelves concerning our ſins, and judging and condemning our ſelves for the ſame: and then let us in all humility proſtrate our ſelves at the Throne of grace, pleading the mercy of God and merits of Chriſt for the pardon and forgiveneſs of them all; giving no reſt to our ſouls, till we have ſome comfortable evidence and aſſurance thereof, which will cauſe us to lift up our heads with joy at the great day of account.

VI. *After conviction and manifeſtation of all their ſinful actions, follows the ſentence of condemnation*; and what it is, our Saviour himſelf hath ſhewed, Matth. 25. 41. *Depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels.* O dreadful ſentence! every word whereof carryeth much terrour in it, and breatheth nothing but woe and miſery, yea fire and brimſtone.

Depart from me.] that is, from *Jeſus Chriſt*, the fountain of bliſs and happineſs.

Ye curſed.] To depart from Chriſt were hell enough, but

thou

thou muſt alſo go with a curſe, even a curſe that comprehends all woes and miſeries under it. And truly to be under Gods curſe is the quinteſſence of miſery.

Into everlaſting fire.] What! into fire, and into everlaſting fire? Ah wretches! curſed indeed. For as the Prophet *Iſaiah* ſpeaketh, Iſa. 33. 14. *who can dwell with devouring fire? who can dwell with everlaſting burnings?* which ſhall not be quenched night nor day, but fed continually with Rivers of brimſtone, and kept ſtill in flame and fierceneſs by the unquencheable wrath of the juſt God to all Eternity. The torment of the wicked in hell will be, as without any intermiſſion, ſo without any end. After they have there been tormented hundreds, thouſands, millions of dayes, years and ages, their torments will be as far from ending, as if they were then beginning. And is not this miſery enough? to lye in fire? *in everlaſting burnings?* this is even beyond the expreſſion of men or Angels. If a man knew he muſt lye in a flaming fire but one day or hour, Oh what fear and horror would poſſeſs his ſoul? But what is a day, or an hour, or an age, to eternity? Oh then what ſtupidity and ſenſeleſneſs hath poſſeſſed the hearts of ſinful men, who by all this are not frighted from their ſins? The fear of *Nebuchadnezzar's* fiery Furnace made men do any thing to avoid it. And ſhall not the fear of *everlaſting fire in hell*, make men do any thing to eſcape it? this methinks ſhould awaken them, and cauſe them not only to humble themſelves for their ſins, and to beg the pardon of them: but alſo to caſt away their tranſgreſſions, to ſtrive againſt them, watch againſt them, pray againſt them, begging power and ſtrength from Chriſt, to keep down the power of their luſts, that hurry them on in their ſinful wayes. It is one of the wonders of the world, how men who do believe the word of Chriſt to be true, that *the wicked ſhall go into everlaſting fire*, can wittingly and wilfully adventure upon ſinful wayes, the end whereof they know will be ſo dreadful and aſtoniſhing.

Prepared for the Devil and his Angels] That is, you ſhall not only be caſt into a lake of fire and brimſtone, but you ſhall there dwell with thoſe helliſh Fiends, the Devil and his Angels, who will be continually inſulting over you with helliſh exprobrations for neglecting ſo great ſalvation offered unto you time after time, and being ſo fooliſh as to looſe the joys and pleaſures of Heaven which laſt to all Eternity, for the enjoyment of ſome baſe luſt, which laſted but for a ſeaſon.

We read in the Goſpel of a Woman who came unto Chriſt, and ſaid unto him, *Have mercy on me O Lord, for my daughter is grievouſly vexed with a Devil.* Matth. 18. 22. Now if it were ſuch a grievous miſery to be vexed *with one Devil*; what is it to be vexed and tormented *with all the Legions of Devils in Hell?*

Oh what terrour and trembling, what horrour and amazement will ſeize on their ſouls that have received this dreadful ſentence of condemnation? How will they then run like men diſtracted to the Mountains and Hills for covert and ſhelter? How will they then beg and yell again for mercy to a judge that is juſtly inexorable? I ſay, juſtly inexorable to them, having ſcornfully rejected his many loving invitations, and earneſt beſeechings by his Miniſters, to accept of that peace and reconciliation which he hath purchaſed by his blood. Oh that men would conſider, that one tear or ſigh of a penitent heart will now more prevail for attainment of mercy, than all their bitter and importunate yellings in that day of Gods wrath!

VII. *After the promulgation of the ſentence, followeth the execution, and ſending of the perſons judged to their everlaſting eſtate*; as it is written, *And theſe ſhall go away into everlaſting puniſhment.* Matth. 25. 46. Then ſhall they be hurried by the *Devils* as their *Jaylors* out of Chriſts preſence, and dragged into the bottomleſs lake of outer-darkneſs, that perpetually burneth with fire and brimſtone. Oh the helliſh cryes and horrible ſhrieks that then will be heard!

When

When the inhabitants of *Sodom* and *Gomorrah* felt the fire and brimstone falling from Heaven upon their heads. And when the earth opened her mouth to swallow up *Corah* and his company, and they saw themselves going down quick into the pit: Oh the cryes which were then heard? Oh the shrieks which then filled the air? But alas what were these to the outcryes which will be made? and to the scrieches which will be heard? when the Devils and reprobate men and women shall be violently driven into Hell, never, never to return again.

Ah sinner, hadst thou now an heart to turn from thy sins unto God by true and unfaigned repentance, and to pray unto him for mercy in and through the merits of Jesus Christ, there were hope of mercy. But at the day of judgement thy repentance and thy prayers will nothing avail; The judge will not then be intreated by thee; and no marvel, seeing thou wouldst not hearken to him in the day of his merciful visitation. But though he sent unto thee messenger after Messenger, Ambassadour after Ambassadour to woe and beseech thee to abandon thy sins, and to accept of him for thy Lord and Saviour; yet wouldst thou not leave one beloved sin, nor deny one fleshly lust for all his intreaties. And therefore on that day will he not be intreated by thee, notwithstanding thy manifold cryes and prayers. If thou wilt not believe me, hear Christs own words to this purpose. Prov. 1.24, &c. *Because I have called, and ye refused, I have stretched out my hand, and no man regarded. But ye have set at nought all my counsel, and would none of my reproof: I will also laugh at your calamity, I will mock when your fear cometh as desolation, and your destruction as a whirlwind, when distress and anguish cometh upon you: then shall they call upon me, but I will not answer:* they shall *seek me early, but they shall not find me.*

Ah sinner, how will it then wound thy very soul to remember thy folly in neglecting thy season, and refusing so great salvation? How will it make thee with anguish of heart

heart to cry out, *Ah silly wretch, where was thine understanding, to slight such gracious invitations? to prefer every base lust before the Lord of life? to turn aside from him that spake unto thee from Heaven, and to turn after thy companions, and the pleasures of this earth? to put off the turning from thy sins, and making thy peace with God till it was too late? Oh now would I give a World, if I had it, for one offer of Christ more, for one Sabbath more to make my peace with God, and to make sure of Christ, but alas it is now too late.*

Oh the folly and madness of all wicked men who go on securely and impenitently in their sins, till they drop into hell-fire! Is this thy Wisdom to sin *awhile*, and burn *for ever?* to laugh a while, and howle for ever? for a little momentary pleasure here, to suffer the vengeance of eternal fire?

Ah sinner, that thou wouldst now forethink of this dreadful time, and woful misery, which hangs over thine head! that when thou art alone, thou wouldst seriously consider with thy self as the certainty and dreadfulness of this day, so what thy condition is like to be! that thou mightest thereby be stirred up to make out after Christ, by whom thou maist escape the wrath to come. Now whilest Christ is Preached to thee in the Ministry of the Gospel, mercy and salvation is offered, and now if ever is the time to accept it. Oh therefore that now, even now in this thy time and day of grace, thou wouldst know the things that belong to thy peace; that thou wouldst now resolve for Christ, resolve for holiness: and henceforth bid adieu to all thy vain and sensual wayes which are hastily carrying thee down to that place of darkness, from whence there is no redemption.

CHAP.

CHAP. VI.

Shewing the miſerable and dreadful condition of the unregenerate after the day of Judgement.

HAving ſhewed you the miſerable eſtate of the unregenerate at the day of Judgement. I ſhall proceed to ſhew you, *their dreadful eſtate after the day of Judgement:* Which in general is *moſt curſed*, and therefore ſaith our Saviour unto them,

Depart from me ye curſed. That curſed eſtate is manifeſt,

1. *By privation of all felicity.*
2. *By ſubjection to all miſery.* Which miſery is ſet out;
1. *By ſundry reſemblances.*
2. *By the place where they abide.*
3. *By the perpetuity thereof.*

Of theſe in their order,

I. The miſerable and curſed eſtate of the unregenerate conſiſts in *their privation of all that happineſs which ſaints do enjoy in the preſence of God, in whoſe preſence there is fulneſs of joy, and at whoſe right hand there are pleaſures for evermore.* Were there no *poſitive* ſenſible miſery, this *privation* of Gods preſence were enough, (if they underſtood it) to make the damneds future eſtate moſt accurſed, to make Hell to be Hell without any other fire. For as fulneſs of joy and pleaſure is had by the enjoying of Gods preſence; ſo fulneſs of grief and ſorrow doth poſſeſs the hearts of all thoſe who are deprived thereof. Couldſt thou but for one moment be wrapt up into Heaven, and ſee a glimpſe of that infinite glory which God hath prepared for all that love and fear him, thou wouldſt ſoon acknowledge as much.

II. Beſides this *privation of felicity*, there is a *ſubjection to all miſery.* Beſides *the pain of loſs*, there is a *pain of ſenſe*, which

which the damned endure: which is in it self intolerable, and unconceivable. All pains and torments, all racks and tortures whatsoever, which men are capable of suffering here, are but *sparks* in comparison of the *flames of Gods wrath in hell*, where there is torment without ease, sorrow without solace, darkness without light, horrour without comfort, justice without mercy, wrath without pitty, misery without end. *There are no sorrows like to the sorrows of the damn'd, wherewith the Lord afflicteth them in the day of his fierce wrath*; when he will pour out all the Vials of his fury upon them, and will make them at once to pay for all the wrongs they have done to his name, for the contempt of his mercy, their affronts to his justice, for the abuse of his patience and long-suffering, for their misspent time, for their swearing and cursing, for their whoring and drinking, for their prophaning his Sabbaths, for their hating and persecuting his people.

Oh! What weeping and wailing? what sighing and groaning? what cursing and banning will there then be heard?

The extremity of the torments of hell further appeareth in this, *that they are universal.* Not only this or that part of thy body shall be tortured and tormented, but every part and member thereof. As all have joyned in sin, so must they all partake of the torment.

Thy wanton *eyes* which were wont to please themselves in beholding beautiful objects, shall then see nothing but what is dreadful and terrible. If thou look *above thee*, what canst thou behold but an angry judge, and Saints and Angels, whose bright beauty will make thy deformity more ugly and loathsome? If thou look *beneath thee*, what canst thou behold but the bottomless pit into which thou art fallen, and still falling lower? If thou look *round about thee*, what canst thou behold, but Devils and hellish furies, vexing and tormenting thee? Thine *ears* which took great delight in pleasant songs and melodious sounds, shall then hear

hear nothing but curſing and banning, howling and blaſpheming. Thy *noſtrils* which were wont to be filled with ſweet perfumes ſhall then be filled with the noyſome ſtench of fire and brimſtone. Thy *throat* which was too much delighted with ſtrong drink, even to exceſs, or was an open Sepulchre to give vent to the filth of thine heart, ſhall then be parched with unquenchable thirſt; ſo that with *Dives* thou wouldſt give a World, if thou hadſt it, for one drop of water to aſſwage thy thirſt, and canſt not obtain it.

The pain which men here endure is for the moſt part *particular*, ſome pained in their *head*, ſome in their *back*, and ſome in their *feet*. And ſome of theſe pains are oftimes ſo extream, as thou wouldſt not willingly undergo them to gain a World. But for a man to be tortured and tormented in every part and member of his body at once, muſt needs be very grievous, which is the condition of all the damned in Hell.

By this you may a little conceive the extremity of their torment. But if I had the tongue of Men and Angels, I could not expreſs it to the full. For as in Heaven there is ſuch a fulneſs of joy as the heart of man is not able to conceive, much leſs the tongue of man able to expreſs. So in Hell there is ſuch a fulneſs of ſorrow and torment, as is both beyond expreſſion or conception.

Oh the folly and madneſs of the men of this World, who notwithſtanding the puniſhment of ſin is ſo intolerable, yea and they believe it to be ſo, yet do ſuffer themſelves to be carryed away down into this lake for things of nought: they will dye rather than be wiſe: they will fry and roar and howle in the other World, rather than not ſing and laugh, and be vile and abominable in this World.

Oh ſinner, wouldſt thou never come into this place of torment? deſcend into it daily: look into the pit often, if thou wouldſt not fall into it. If Heaven and all the joy and glory there will not afford arguments enough to draw me

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on after thy God; see if Hell and the torments thereof will not yield thee arguments enough to withdraw thee from thy sins. Wouldst thou not be enticed to sin? Let a thought of hell, of death and wrath meet every temptation. In all temptations unto sin, consider the fearful issue and effect thereof: and though it seem never so delightful and agreeable to thy natural humour, yet ask, *But what comes after?* Let the dreadful consequence thereof, which (without true and unfained repentance) is no less than eternal fire, deterr thee from the same. Ah sinner, sinner, when thou art bathing thy soul by the fire of lust, consider how for the same thou maist burn in the everlasting flames of Hell. When thou art drenching thy self with the voluptuous draughts of thy carnal pleasure, think what a drench, what a poysonous and bitter cup is prepared for thee below. And this may be a special means to kill that lust which will otherwise kill thy soul. Want of consideration of the fearful issue and effects of sin is questionless the cause of so much sin and wickedness in the World.

III. The misery of the damned is set forth in Scripture by sundry resemblances, as,

1. *Torment.* Luke 16.23. *And in hell the rich man lift up his eyes, being in torment.* Now torment is an extremity of pain, whereof man is very sensible, and which is highly grievous unto him. Take the pains of all diseases incident to mans nature, as *stone, gout, collick, cramp*, or what other else be named. Add hereunto all the most exquisite torments that cruel men have inflicted upon others, as *rack, strapado, boyling in lead, pulling the flesh from the bones with hot pincers*, and such like. Add also hereunto all the anguish, horrour, and terrour; that ever any man felt in his soul, mind and conscience: let all these be joyned together, they are but a *flea-bite* in comparison of *hell-torments.* The reason is evident, because all the fore-mentioned torments here endured, may stand with Gods love, and are oft inflicted on his dear children. But that torment is a

fruit of his wrath, wherein he sets himself to make the sinner feel the weight of his indignation.

O foolish sinner, thy pleasures are tormenting pleasures: thy gains, are tormenting gains. Now thou drinkest the sweet, but beware, whatever they are in thy mouth, they are torment in the belly. Buy not an hours ease, or pleasure, at the price of an eternity of torment.

2. Another resemblance whereby the misery of the damned is set forth, is *Fire*, as *Matth.* 18 9. This of all other metaphors is most frequently used, and of all others it is the fittest. For *fire* is the fiercest kind of torment that is, and the most intolerable. Great question is made about the kind of it, *Whether the fire of hell be material and corporeal fire, or no.* Surely it is such a fire as shall torment both body and soul, and that much more intolerably than any fire here below. *Brimstone* mingled with fire, makes it burn more fiercely: therefore *Brimstone* is oft added to hell-fire, to aggravate the torment thereof. Yea it is said *Rev.* 20. 10. to be *a lake of fire and Brimstone* which implyeth a great quantity thereof, to make it the hotter.

Fire here below useth to burn most fiercely in a *furnace*, where it is kept in. Therefore *hell* is said to be a *furnace*, and that *of flaming fire.* Matth. 13. 42. The Furnace into which the three Children were cast, was exceeding fierce, being made seven times hotter than it was wont to be. But how fierce and dreadful will this Furnace be, whose fire is unspeakably hotter, than that was at the hottest? *Oh who is able to dwell in this devouring fire? who amongst us shall dwell in those everlasting burnings?* There was a fearful crying and shrieking when the Lord sent a deluge of water to drown the old World, How did the poor creatures run up and down for shelter in that deluge? Oh but what bitter crying and shrieking will there be in hell? *When a fiery stream shall go out from the throne of God*, and poor damned creatures shall run hither, and thither, and not get a drop of Water to cool their scorched tongues.

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Ah ſinner, ſinner, how canſt thou but quake and tremble at the thought of this fire? at which the very Devils do quake and tremble. Suppoſe thou wert condemned to be caſt (as many of the Martyrs were) into a boyling Caldron, or flaming fire? oh how dreadful and terrible would the apprehenſion thereof be unto thee? and how wouldſt thou cry and roar through the extremity of the torment? But alas, what is a boyling Caldron to that boyling Sea of fire and brimſtone? And what is a flaming fire of Wood and Coal here, to the fire of hell kept in higheſt flame by the breath of Gods wrath: Surely this as far ſurpaſſeth that in heat, as our Chimney fire doth exceed the fire painted on the Wall.

This me-thinks ſhould ſowre the pleaſure of all thy ſinful luſts, and provoke thee forthwith to ſet upon that ſtricter courſe of life, that more ſerious circumſpect conſcientious walking, whereby thou maiſt eſcape theſe heavy things.

Ah ſinner, look about thee while it is called to day, run over to Chriſt, lay hold on his righteouſneſs, ſtoop to his Scepter, beg of God, that whatſoever he deny thee, he would not deny his Son to thee, by whom alone thou canſt be freed from this tormenting fire. Otherwiſe woe and alas that ever thou wert born.

But oh how wonderfully prodigal are we generally of our ſouls! when that for the vile things here below we are ſo ready to proſtitute them to the luſt of Satan, and to expoſe them to the torments of hell-fire. Whereas alas, *what is it to gain the World, and to loſe our Souls?* What, to ſpend our dayes in mirth and jollity, and in a moment to be caſt into hell? It is eaſie for a ſecure unbelieving ſoul to read and hear of this fire. But woe and ten thouſand woes to all ſuch who ſhall feel and endure, and prove by their experience how hot it is.

IV. The miſery of the damned is likewiſe ſet forth in Scripture by the *perpetuity*, and *eternity* of their torment. *Their Worm dyeth not, and their fire is not quenched*, but continueth

tinueth to burn without end. And therefore is called *unquenchable fire, and everlasting fire.* As the *Salamander* is said to live in the fire: So shall the wicked live for ever in the fire of hell. Though they seek for death, yet they shall not find it: though they be alwayes burning, yet they shall not be consumed. Which makes the misery of the damned in hell most exquisitely miserable.

Men in misery comfort themselves with hope of an end. The *Prisoner* with hope of Goal delivery: the *Gally-slave* with hope of a ransome: only the poor wretches in hell have no hope of freedom and liberty at all: they are as far from an end of their torments, as at their first beginning and entrance thereinto.

If there might be any end of their torments, though it should be after so many millions of years, as there are Sands on the Sea-shore, or Stars in the Firmament, it would be some comfort to those who endure them. But *Eternity* is the very hell of hells, and that which most of all breaks the very hearts of the damned. The present sense of pain being not so grievous to the damned, as it is to think that after thousands, yea thousand thousands of years, they shall be as far either from end or from ease, as they were the first hour of their falling into it.

Ah sinner, thou art not now able to endure the sudden scorch of a fire, nor to hold one of thy fingers over the flame of a Candle for a quarter of an hour: How wilt thou then endure to lye in a fiery flaming Furnace, not only an hour, or a day, but years, yea millions of years?

What heart can think of this without horrour and amazement? Suppose that for some high-treason against the Kings-person, thou wert condemned to be cast into a fiery flaming Furnace, or Caldron of boyling lead, and there to continue a thousand years, how sad would thy condition be? yet this were a mercy to hell-torments. For after thou hast layn ten thousand, thousand years in a Furnace of fire, kept up in the highest flame by the breath of Gods

wrath, there is still as much behind, as there was on thy first day.

Thou sinnedst in *thine eternity*, and therefore must suffer in *Gods eternity*. Thou sinnedst against an infinite God, despising his infinite grace and mercy, and the infinite merits of Christ, and wouldst have drawn out thy sin to the length of eternity; and therefore must suffer an infinite, eternal punishment. Thou never heartily repentedst of thy sins, and therefore God will never repent him of thy sufferings. This is the day of *Gods-long-suffering*, and that will be the day of *thy long-suffering*, when thou shalt *suffer long* for thine abusing *the long suffering of God*.

Ah sinner, sinner, what stupidity hath seised on thee that thou shouldst be lyable to *eternal* torments in hell, and yet live as carelesly and prophanely, as if it did no way at all concern thee? Know for certain, that though thou dost not as yet feel these torments, yet thou art every moment subject, and hasting thereunto. A cloud of fire and brimstone hangeth over thine head, and the Lord knoweth, how suddenly it may fall upon thee. It is certainly decreed in Heaven, that if thou turn not here from thy sins unto God, by true and unfaigned repentance, and turn over a new leaf, leading a new course of life, thou shalt lye in a lake of brimstone to *all eternity*; and thou knowest not how soon God mak seal the warrant for thine execution.

Oh sinner, that I could prevail with thee once a day to steep thy thoughts in a serious meditation of the Eternity of hell-torments. Certainly it would abate the heat of thy lusts, and take off the edge of thy love to thy most pleasing vanities, and stop thee in the eager pursuit of thy carnal pleasures. For wouldst thou be content to run the hazard of such torments for thy present ease? of such plagues for thy present pleasures? of such an Eternity for a few jocund hours? Oh when wilt thou awake from this folly?

Thou who now givest thy self up to the gratifying of thy sin-

ſinful luſts, to the ſatisfying of thy brutiſh pleaſures, who art ſowing daily to the fleſh, ſowing oaths, and curſes, and lyes, and adulteries, *&c.* without conſidering what a bitter harveſt thou ſhalt have after ſuch a black ſeed-time: ſhould I but ask thee, how much pleaſure thou wouldſt take to lye but one day in ſuch a burning Furnace, as *Nebuchadnezzars* was, after it was heated ſeven times more for the three Children? I dare boldly ſay, thou wouldſt not lye therein one quarter of an hour for all the pleaſures and riches in the World. How is it then, that for a little pleaſure, which endureth but for a moment, thou doſt ſo little regard the lying in the Furnace of hell-fire to all eternity?

In the fear of God therefore often think as of the *extremity*, ſo of the *eternity* of hell-torments. Me-thinks the very thought therefore ſhould forthwith call off the *drunkard* from following the Ale-houſe with his vain companions: and the *ſwearer* from taking the name of God ſo often in vain: and the *voluptuous perſon* from his ſenſual delights, and wanton dalliances: and the *worldling* from his immoderate ſeeking after earthly riches and treaſures; and cauſe every of them out of hand to ſet upon another and a wiſer courſe, to mind the good of their immortal ſouls, and bethink themſelves in earneſt how they might eſcape the wrath to come, to caſt away ſin, to cry after mercy, to run over to Jeſus Chriſt, with their tongues, with their eyes, with their hearts full of prayers, *Lord ſave me or I periſh: Lord teach me what I muſt do to be ſaved Lord pardon me, Lord turn me, Lord ſanctifie me. Lord help me that I come not into this place of torment.* But when will the folly of fools depart from them? Oh the ſtupendious brutiſhneſs of this mad and ſenſual World! though they know theſe things, and have been forewarned of them, yet they have not the heart to fly from the wrath to come.

Thus much for the clearing and ſetting forth of the firſt truth to be embraced towards the working of regeneration in mens ſouls, namely, *That every man in his ſtate of unregeneracy*

neracy is in a miſerable and dreadful condition. Wherein I have the longer inſiſted, that thereby I might ſtartle and awaken unregenerate men out of their carnal ſecurity, unto a lively ſenſe and apprehenſion of the dreadful danger they are in, ſo long as they live and lye in their unregenerate eſtate: and ſo countermine the great deſign of the Devil againſt their ſouls, which is to keep them blindfold and ignorant of their wretched miſerable ſtate, by perſwading them that their condition is as good and ſafe as the beſt. For certainly were they but ſenſible of their preſent condition, how they were loſt and undone for ever, if they ſhould dye in their natural and unregenerate eſtate, the Devil with all his skill and cunning would be hard put to it to perſwade them to live another day therein, leſt they ſhould ſuddenly be ſnatcht away to hell: would they then turn ſuch a deaf ear to the Voice of the Goſpel? would they then make ſuch excuſes, and make ſuch delayes when Chriſt calls them to repentance? *I cannot be at the pains, I cannot bear the labour, and the ſorrow of a penitent life. I cannot part with mine eaſe, my pleaſures, my friends and companions, at leaſt, not yet awhile.* Oh the ſenſe of an hell would ſilence all ſuch excuſes, and ſhake off all ſuch delayes. To day, to day, O my ſoul, hearken to thy Lord, leſt it be too late by to morrow.

Now ſtand ſinner, ſtand and pauſe awhile on what hath been hitherto ſpoken. Look back and conſider, Is this thy ſtate? Is this thy portion which hath hitherto been deſcribed? Art thou a ſinner, a willful and impenitent ſinner, and doth not all this belong to thee? ſearch the Scriptures, believe the Scriptures, and then ſay if this be not the place of them that know not God, and obey not the Goſpel of Chriſt. But what ſaiſt thou, it is good for thee to be here? Is this a ſtate to acquieſce in? to be at eaſe and ſecure, to be ſo merry and jolly in? Is this the ſtate thou art ſo loth to be delivered from? Doſt thou hang over the burning furnace by the ſmall thread of thy life, which as ſoon as it is

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snapt off, thou tumblest headlong into this bottomless gulf: and dost thou scoff and scorn at the poor Ministers and Ambassadours of Christ that come to thee only to snatch thy soul out of this amazing danger?

But hearken sinner, wilt thou escape? wilt thou be redeemed? wilt thou be delivered from all this? would he be a messenger of good tydings, wouldst thou bid him welcome that should bring thee news of redemption from all this? why, is there any hope of that? hope of deliverance, hope of salvation? what for such a sinner, what from so great destruction? what is there any hope for such a great sinner? such an hardened sinner, such an old sinner, that hath even one foot already in hell? why, wilt thou hearken? consider, consider, what shall further be spoken, and thou shalt see that there is yet *hope for thee*, even *for thee*, concerning this thing: as great as thy sins are, as great as thy danger is, if thou wilt yet hearken, there is hope that thou maist be saved.

CHAP. VII.

Sheweth that there is hope of Mercy for the worst of Sinners.

I. ANother truth to be embraced in order to thy Regeneration, is this, *That there is hope of mercy for the greatest sinners.*

Though the condition of men in their state of unregeneracy be very *deplorable*, yet it is not *desperate*: there is hope of mercy for the worst of them, which will appear from a due consideration,

1. *Of Gods willingness to save the worst of sinners.*
2. *Of the all-sufficiency of Christs Sacrifice.*
3. *Of Christs readiness to embrace all poor sinners, who will come unto him, and receive him upon the terms of the Gospel.*

1. *Gods willingness to save the worst of sinners, appeareth*

from his free offer and tender of Christ to all who will but receive him by the hand of faith; as none are named, so none are excluded. The Angel that brought from Heaven the tydings of Christs birth, saith, that it was *for all people*, *Behold*, saith he, *I bring you tydings of great joy, which shall be to all people.* Ezek. 2. 10. There being no state or condition of men which God hath excluded from Salvation by Christ, which doth clearly evidence his willingness to save poor sinners.

Oh sinner, seeing God doth freely offer Christ to all, without exception of any; do not thou except thy self, limit not where God hath not limited; say not I am unworthy, or my sins are many and heinous, cloathed with many aggravating circumstances; but stir up thy self to adventure thy soul on Christ, upon the general offer of him in the Gospel. The first work of faith in many hath been to adventure their souls on Christ upon the free offer of him to all indefinitely. Do thou in like manner adventure to cast thy self upon the free grace of God in Christ, with resolution to abandon thy lusts for the time to come, and to take Christ for thy Lord and Husband, as well as for thy Priest and Saviour. This is that which God requireth; and if he hath perswaded thine heart to this, it is a good sign that mercy is intended for thee.

2. *His willingness further appeareth by his sending Ministers as his Ambassadours unto poor sinners, upon terms of peace and reconciliation*; as the Apostle expresseth in 2 Cor. 5. 20. *We are Ambassadours to beseech you to be reconciled to God.* As he had said, We are commanded by the Lord our Master to offer you terms of peace and reconciliation, to proffer you peace and pardon, if you will heartily turn from your sins unto God. We are sent as Ambassadours to acquaint you, what Christ hath done and suffered for your redemption, how he hath fulfilled the Law for you, and offered up his life as a Sacrifice and satisfaction to Gods justice for your sins, and how you may be happy for ever, if you will rest upon Christs perfect righteousness and all-sufficient cri

crifice for life and ſalvation, and give up your ſelves unto him, to ſerve and obey his laws and commandments. I do here therefore as Gods Ambaſſadour, in his name, proclaim to the worſt of you, to the greateſt and oldeſt ſinner; that you may have mercy and Salvation, if you will abandon your luſts, and cloſe with Jeſus Chriſt, upon the terms of the Goſpel, receiving him for your *King Prieſt* and *Prophet.*

3. *Gods willingneſs doth likewiſe appear from the greatneſs of his patience in bearing with ſinners.* For the Lord having uſed all means for the converſion of poor ſinners, he waits with much patience and long-ſuffering for their repentance: to ſee whether they will turn from their ſins unto him or no. He waits upon the Swearer, the Drunkard, the Whore-Maſter, the covetous Worldling day after day, week after week, year after year, crying after them, Oh when wilt thou leave thy Swearing, thy Drinking, thy Whoring, thy Coveteouſneſs, and the like? And when will thy prophane heart be ſanctified? Oh ſinner, who art now grown old in ſin, how long hath the Lord waited on thee? for ſhame, let him wait no longer, but turn thee, turn thee from thy wicked wayes and courſes, that thou maiſt receive mercies from him. This patience of God towards ſinners, muſt needs evidence his willingneſs to have them ſaved. For if he had not been willing, he would have cut them off long ago, and have dealt with them as he did with the Devils, who had no ſooner ſinned, but he clapt his chains upon them, and ſtill reſerves them to the great day in chains of darkneſs.

II. That there is hope of mercy for the worſt of ſinners, appeareth *from the all-ſufficiency of Chriſts Sacrifice offered upon the Croſs, and the fulneſs of ſatisfaction that was thereby made to the juſtice of God for the ſins of the whole world.* So much the Apoſtle expreſſeth, where he ſaith, *He is able to ſave them to the uttermoſt, that come unto God by him.* The word tranſlated, *uttermoſt*, is of a very large extent, it extends ſo

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far that we cannot look beyond it, no not in our thoughts: for let a man imagine his case to be never so desperate, his sins to be never so many and hainous, yet Christ by his death is able to save him from them all.

And therefore this we must lay as a foundation-truth, that *Christs Sacrifice was a full satisfaction to the justice of his Father for the sins of the world*; it being the Sacrifice of the Son of God, even of him who was God as well as man. For this is that which added an infinite value to what Christ did and suffered for our redemption, that it was the obedience and the sufferings of the Son of God, of him who was God equal with the Father: whereupon the *blood of Christ*, whereby we are redeemed is called 1 Pet. 1. 19. *Precious blood*: being of infinite price and merit, able to countervail and answer for all our sins, and to free us from the punishment due unto us for the same.

Labour therefore to get thine heart truly satisfied in the all-sufficiency of Christs Sacrifice, that his death was a full satisfaction to Gods justice for thy sins; for otherwise when either thy conscience or the Devil begin to aggravate thy sins, and to set before thee the number and the hainousness of them, thou wilt be at a loss, and even ready to sit down in despair: whereas if thou didst clearly apprehend what full satisfaction the death of Christ was to Gods justice for all thy sins, thou wouldst not fear what either thy conscience or the Devil could object against thee. Beloved, the case between God and us and our Saviour Jesus Christ, is not much unlike the case of a *Creditor*, a *Debtor*, and a *Surety*. Though the debtor be altogether unable to satisfie his debt or to contribute any thing thereunto; yet if his surety have fully discharged the debt, and cancelled the bond, the debtor is safe enough from imprisonment, or danger of arrest. In like manner though we were much indebted unto God and were no way able to make the least satisfaction for our sins; yet seeing our surety Jesus Christ hath taken upon him the debt of our sins, and fully satisfied Gods justice for them

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ſame, by offering up his own life as an all-ſufficient Sacrifice upon the Croſs, we ſhall not need to fear the accuſations of Conſcience, or of carnal reaſon, or of all the Devils in Hell, if we do apply the merits of Chriſts death unto our own ſouls comfort.

III. That there is hope of mercy for the worſt of ſinners, appeareth from *Chriſts willingneſs to receive and embrace all poor ſinners who will but come unto him, and receive him upon the terms of the Goſpel.*

1. *Chriſts willingneſs appeareth from his frequent perſonal invitations of all ſorts of ſinners, even the worſt to come unto him for life and ſalvation, as* Matth. 11. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you reſt.* In which we find no exception either of perſons or ſins: but whoſoever thou art, rich or poor, male or female; how many and hainous ſoever thy ſins are, if thou art but ſenſible of them, thou art invited to go unto Jeſus Chriſt, and to caſt thy ſelf, and the burden of thy ſins upon him.

And Rev. 22. 17. *Let him that is a thirſt come. And whoever will, let him take the Water of life freely*; That is, in whomſoever there is but an earneſt will, and longing deſire to partake of Chriſt, and of the benefits of his death and paſſion, they are invited to come unto him. Now theſe gracious invitations of Jeſus Chriſt unto poor thirſty ſinners to come unto him, that their ſouls might live, muſt needs argue his incomparable willingneſs to have them ſaved.

2. Chriſts Willingneſs appeareth from his end of coming into the World, which was to ſave poor loſt ſinners. He came from Heaven to Earth for this very end, that he might ſend us from Earth to Heaven. The Son of God became the Son of man, that we the ſons of men might become the Sons of God. Certainly that Chriſt ſhould come out of Heaven, to keep us out of hell, that he ſhould uncrown himſelf to Crown us, muſt needs argue a wonderful willingneſs in him to have poor ſinners ſaved.

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3. *Christs Willingness appeareth by his rejecting of none who sincerely go unto him, though never so weak and worthless in themselves.* Never did any sinner go to him, but he accepted of him, as himself expresseth, *All that the Father giveth me, shall come to me, and him that cometh unto me, I will in no wise cast out*; but receive him to mercy. Hath Christ promised this, and will he not be as good as his Word? Did he ever break his word with any poor soul, though never so unworthy? Did he ever cast away any who came unto him? And is he not *the same yesterday, to day, and for ever?*

Go sinner, fear not, go upon the credit of this word, which he hath spoken, *I will in no wise cast them out.* Though the Devil say, go not, though thy misgiving heart say, go not, he will not regard thee, he will never look on such a vile wretch, he will cast thee out; yet since he hath said, *He will not*, go and thou shalt find mercy.

Thus have I by several demonstrations proved, as *God the Fathers willingness to save the worst of sinners*; So *Christs readiness to embrace all poor sinners who will but come unto him for life and salvation*; And oh that the consideration thereof would melt thine heart into tears of unfeigned sorrow for thy sins past, and stir thee up to turn from them unto God by hearty repentance, and to close with Jesus Christ upon the terms of the Gospel. Oh that I could prevail with thee, as to give a bill of divorce to thy lusts and corruptions, so to give up thy self unto Christ, and to adventure thy soul upon him, resting upon his perfect righteousness, and all-sufficient Sacrifice for the pardon of thy sins here, and for eternal life and salvation hereafter! If Christ be so willing to receive thee, why shouldst not thou be willing to go unto him, and that with confidence of acceptance? Salvation is this day offered unto thee, the golden Scepter is held out unto thee, Oh stretch forth the hand of faith to lay hold and embrace the Lord Jesus Christ; so shalt thou be happy to all Eternity, *For whosoever believeth in Jesus Christ*

Christ shall not perish, but have everlasting life. Thus much of the truths to be embraced in order to your Regeneration.

CHAP. VIII.

Sheweth the Duties to be Practised in order to your Regeneration.

HAving shewed you the *truths* to be embraced in order to your Regeneration; I come now to the *Duties* on your part to be practised, and performed.

I. From the consideration of the dreadfulness of thy condition, so long as thou continuest in thine unregenerate estate; and of the hope thou hast of a blessed change; *stir up in thy self an earnest longing, restless desire after the new birth,* that thou maist in truth say, 'O that I were Regenerate 'and born anew! Oh that the Image of the Devil might 'be razed out, and the Image of God imprinted in me! 'O that a blessed change were wrought in my soul, a 'change from nature to grace, from darkness to light, 'from the Kingdom of Satan to the Kingdom of the Lord 'Jesus! Oh that I might become a new creature, renew-'ed throughout, in all the faculties of my soul, and all the 'parts of my body!

And know for thy comfort, if thou canst find any such longing desire in thy soul, thou art not far from this new birth, from the work of Regeneration in thy soul. For this longing desire after this new birth, will put thee upon the use of all ordinances and means God hath sanctified for the attaining thereof.

II. *Labour to get thine heart deeply and throughly affected with a sense of thy miserable condition by nature.* It is not sufficient to know thy condition to be sad and deplorable so long as thou continuest in thine unregenerate estate: but thy care and endeavour must be to get thine heart throughly affected therewith. *which will stir thee up to seek after Jesus*

Christ

Christ for help and deliverance. As the *man slayer* under the Law, being pursued by the avenger of blood, betook himself to *a City of refuge* for shelter and defence. So the poor sinner pursued by the Hue and Cry of his sins, betakes himself unto Jesus Christ, who is a true City of refuge to all who fly unto him. Yea the more sensible any man is of his misery by sin, the more will he hasten after Jesus Christ. And certainly one special reason why Christ is so little sought after by many; and his gracious invitations so slighted and neglected, is because they are not sensible of the woful plight and condition wherein they are by nature.

Q. If any shall ask, how may I get my heart deeply affected with a sense of my miserable condition by nature?

A. 1. *Steep thy thoughts frequently in a serious meditation of thy sad and deplorable condition, so long as thou continuest in thine unregenerate estate.* How thou art no better than a servant to sin, and slave to thy lusts, under the bondage and command of Satan, doing his drudgery: yea and under the curse of God, and guilt of all thy sins; and lyable to all sorts of Judgements, both *temporal*, *spiritual* and *eternal*. Consider likewise the miseries which will accompany thee at thy death, and after thy death, even at the day of Judgement, and after the day of Judgement, when thou shalt not only be deprived of all happiness, but exposed to such miseries, as neither the tongue of man can express, nor the heart of man conceive, and that to all Eternity, if thou dyest in thine unregenerate estate. Ah sinner, if thou wouldst but frequently chew this bitter pill, it would not only purge thee of thy sinful corruptions and noysome humours, which now are prædominant in thee, but likewise exceedingly make to thy spiritual health and welfare.

2. *Be earnest with God in prayer that by his spirit he would convince thee of thy miserable condition by nature, and make thee truly and throughly sensible thereof.*

III. *Labour to be truly humbled for thy sins as the cause of thy*

thy present sad condition. It is not sufficient to get thine heart in some measure affected with the sense thereof, but thy care must likewise be to get thine heart unto an humbled and broken frame for the same. Having spent many years in sinning, what canst thou do less than spend some hours in mourning and sorrowing for the same? Having all thy life long broken the most holy and righteous Laws of God, what canst thou do less, than to get thine heart broken for the same? which usually goeth before, or at least accompanyeth our new birth. For as no Child is ordinarily born without some throws, so no man is ordinarily regenerated, and born anew by the Spirit, without some pangs of sorrow and humiliation, though not all with a like measure: it being sanctified by God to be the entrance into the state of grace. Oh therefore labour, in the use of all means God hath sanctified, to get thine heart kindly humbled and broken for thy sins. To this end,

1. *Look back into thy life, and call to mind as many of thy sins as possibly thou canst*; the sins of thy youth, as well as of thy riper years; thy sins of omission as well as thy sins of commission; yea the sins thy holy services. Especially call to mind the greatest and grossest of thy sins, though they were committed long ago.

2. *Consider together with the number, the hainousness of thy sins.* To this end call to mind the aggravating circumstances of them, as how thou hast sinned against the motions of Gods Spirit, the admonitions of his Ministers, the checks of thine own conscience, against the light of nature, against the patience and long-suffering of God, which should have led thee to repentance.

3. *Seriously consider the fearful threatings against sin and sinners*, which are all judgements and plagues here, and eternal death and condemnation hereafter; and apply them to thy self, reasoning thus, *If the least transgression of the Law deserveth the curse of God, yea all judgements and plagues here, and eternal condemnation hereafter: then how many curses and plagues?*

plagues? what and how great condemnation have I deserved? who have committed sins innumerable for number, and hainous in their quality. And withal consider the truth and faithfulness of God in making good his *threatnings* as well as his *promises.*

4. *Beg this great Mercy of an humbled heart from God.* For it is he who must strike our stony hearts, these hard Rocks of ours, before they can yield any water of true repentance: And that thy prayer may be the more prevalent, plead the gracious promise of God, *to take away the stony heart out of thy flesh, and to give thee an heart of flesh.*

IV. *Resolve to give a present bill of divorce to all thy sinful lusts and pleasures, utterly to renounce and forsake thine old sinful course of life, and to set upon a new course, to serve God in holiness and righteousness all the remaining part of thy life.* Its vain for thee to lament and bewail thy past sins, if thou wilt not give over thy sinning trade. For as the Apostle adviseth, Thou must first *put off the old man with his corrupt lusts, before thou put on the new man.* Thou therefore who hast accustomed thy self, to swearing and cursing, to whoring and drinking, to scoffing and railing against the people of God, resolve to swear and curse no more, to whore and drink no more, to scoff and rail no more; but cast them away with detestation, avoiding the places and occasions of these sins. For it is a vain thing to think thy self strong enough to abstain from any sin, when thou canst not withdraw thy self from the occasions thereof.

Ah sinner, if thou hast any regard to thy precious soul, it will be thy wisdom speedily to resolve to leave thine old course of life, and to turn over a new leaf. Think not of peace with God, whilest thou art at peace with sin. Think not that thine old scores are crossed, whilest thou art so freely scoring up a new. Deceive not thy self, thy divorce from sin, and thy marriage with Christ must be both on the same day. And count not thy self divorced, till thou and thy sins be parted. Resolve this day to have done with

thy

thy old wayes for ever. At once give Christ his welcome, and thy lusts their farewel. There is no true humiliation for sin, where there is not a resolution against it. Say not thou art not humbled enough, how little soever thy sorrow be, if thou art sincerely resolved against iniquity. And say not thou art humble enough, how deep soever it hath been, if there follow not this resolution. Resolve therefore for Christ, resolve against the Devil, and all his works. And that thy resolution may hold, observe these following directions.

1. *Be sure thou do not ground thy resolutions upon any confidence in thine own strength, but in the strength of Jesus Christ*: without whose assistance thou canst do nothing. As *David* therefore when he was to encounter with *Goliah*, went not out in his own name, but *in the name and strength of the Lord of Hosts.* 1 Sam. 17. 45. So must thou resolve to fight against thy lusts and corruptions, not in thine own name or strength, but in the name and strength of Jesus Christ.

2. *Back thy resolutions with Prayer.* As thou dost resolve in the grace and strength of God to abandon thy lusts, to forsake thy former wicked and ungodly course of life: so be earnest with God in prayer for power and strength against the power and strength of sin. For as it is Gods power by which alone thou canst keep down the power of thy lusts, so prayer is the means sanctified for the obtaining thereof. Oh therefore pray, and pray earnestly, yea add fasting to thy prayers. For old sins to which thou hast been long accustomed, are like those Devils which possessed the man from his youth, which could not be cast out without fasting and prayer.

3. *Second thy Prayers with thy diligence and faithful endeavours, striving against thy lusts and corruptions, though never so sweet and dear unto thee.*

4. *Frequently call to mind the resolutions thou hast made of a speedy and through reformation,* which will be an especial means to keep them fresh in memory, and a fresh remembrance

of

of them will ſtir thee up to a conſcionable performance of them.

5. *Often renew thy reſolutions.* It is not ſufficient frequently to *review thy reſolutions*, but thou muſt likewiſe frequently *renew them.* For a reſolution renewed is as new made, and thereby becometh freſh and vigorous. And truly there is great power in a reſolution, when it is freſh upon the heart; new cords are ſtrong.

V. *Having reſolved to give a bill of divorce to thy ſinful luſts and pleaſures, make choice of Chriſt for thy Lord and Husband, as well as for thy Prieſt and Saviour.* Take him as the *Bride* doth her *Bridegroom* for better for worſe, for richer and poorer; with his croſs as well as with his Crown, reſign and give up thy ſelf unto Chriſt, to be ruled and governed, ordered and diſpoſed in all things by him: and reſolve as to caſt thy ſelf at the feet of Chriſt in ſubjection to him, ſo to caſt thy ſelf into the arms of Chriſt, and upon his ſhoulder, for Salvation from him: adventure thy ſoul upon him, reſt upon his perfect righteouſneſs, and all-ſufficient Sacrifice for the pardon of thy ſins here, and for eternal life and Salvation hereafter.

Let the conſideration of thoſe many melting invitations of Jeſus Chriſt unto poor ſinners to come unto him, ſtir thee up to go unto him, to caſt thy ſelf into the merciful and meritorious arms and embracements of thy Crucified Saviour, to throw thy ſelf upon his grace and mercy. As God hath laid thy *help* upon him, ſo do thou lay thy *hope* upon him, both for the pardon of thy ſins paſt, and for power againſt ſin for the time to come: for grace here, and glory hereafter, ſaying, *If I periſh, I will periſh in the arms of Jeſus Chriſt.* And if thou canſt bring up thine heart to this, then is the match made between Chriſt and thy ſoul; ſo that thou maiſt with confidence ſay, *Chriſt is mine, and I am his.*

And oh what a joyful day will this be unto thee? In this conſiſteth thy new birth, and work of Regeneration, where-

by

by thou art become a new creature. This day is ſalvation come into thy heart: All other things are but preparatives unto this.

Oh therefore let me prevail with thee, above all things to make this choice of Chriſt for thy Lord and Saviour: to reſign up thy ſelf unto him, and his Laws, as well as to expect ſalvation from him. For no man can take Jeſus Chriſt ſavingly, who takes him not wholly; as *his Lord, and husband* to ſerve and obey him, as well as *his Prieſt and Saviour* to free him from the guilt and puniſhment of all his ſins. *He is the author of eternal Salvation only to thoſe who obey him.*

Many I know are willing to accept of Chriſt upon their own terms. Some are willing to accept of Chriſt, provided that together with him, they may enjoy their ſinful luſts and pleaſures. Others are willing to accept of him, provided that together with him, they may enjoy their worldly riches and treaſures. But he who will take Chriſt ſavingly, muſt take him upon his own terms. He will be all to thee or nothing: he will rule thee, or elſe he will not ranſome thee. Away then with thy ſins, be divorced from thine old Husband, let ſin no longer rule in thee, if thou wilt be marryed to the Lord, and have any part in his righteouſneſs.

Though thou haſt hitherto been a great ſinner, yet if now thou wilt abandon thy ſins, and thus embrace Jeſus Chriſt, thou ſhalt have him *given to thee*, and all thy ſins freely *forgiven thee*. Oh why wilt thou neglect ſo great ſalvation? Oh do not deferr the doing it one day longer. But to day, even now that Chriſt is freely offered unto thee, reſolve to receive him.

And be not diſcouraged out of fear, that becauſe thou haſt ſo long refuſed to chooſe and embrace Jeſus Chriſt, therefore now the time is paſt. But know that ſo long as the Lord continueth calling, and inviting thee by his Word and Spirit, ſo long the day of grace laſteth. The golden

Scepter is this day held forth unto thee: Christ and Salvation are now offered unto thee: O therefore embrace him by faith; which if thou refuseſt to do, know aſſuredly that everlaſting fire prepared for the Devils, will be thy portion to all Eternity. For as our Saviour ſpeaketh, Joh. 3. 19. *This is the condemnation*, even the ſoareſt and ſureſt condemnation, *that light is come into the world*, that Jeſus Chriſt, and ſalvation by him is offered in the Goſpel, *and yet men love darkneſs more than light*, preferring their deeds of darkneſs, their ſinful ſenſual wayes before the Lord of life, who is the light of the World. Oh that any ſhould be ſo fooliſh and unwiſe, as to chooſe darkneſs rather than light, and death rather than life!

CHAP. IX.

Other means on our part to be performed for attaining of Regeneration.

VI. *With patience wait upon Christ in the uſe of his Ordinances*, eſpecially the *word* and *Prayer*.

1. *Frequent the Miniſtry of the Word, where the Spirit of God uſeth to breath.* The Spirit is the principal worker of this great work. And the Miniſtry of the Word is the ordinary Means and inſtrument, which the ſpirit of God uſeth for the effecting hereof. The Spirit of God breaths not in an *Ale-houſe*, or in a *Tavern*, or *Play-houſe*, but in the Miniſtry of the Word. Whereupon the Apoſtle *Paul* calls it, Phil. 2. 16. *The word of life*, by which our ſouls are quickned: And the Apoſtle *Peter*, *the ſeed of Regeneration*, by which we are new born. 1 Pet. 1. 23.

And for thine encouragement thereunto know, that *as dead a ſoul as thine*, hath been quickned by the ſpirit of God, as it hath been attending upon the Miniſtry of the Word: *as hard as heart as thine* hath been ſoftned: as *profane an*

heart

heart hath been ſanctified: *as carnal and corrupt an heart* hath been changed and renewed. And who knoweth, but while thou art attending upon God in his way, his ſpirit may breath upon thee, and ſo quicken thy dead heart, mollifie thine hard heart, ſanctifie thy prophane heart, yea renew and change thy totally corrupted and carnal heart, wherein conſiſteth the work of Regeneration.

Oh therefore frequent the Miniſtry of the Word, where the Spirit of Chriſt uſeth to move, yea and to breath a ſpirit of life into dead ſouls. Take all occaſions of hearing the Word both in ſeaſon and out of ſeaſon. Let nothing but neceſſity keep thee at home; for thou knoweſt not what Sermon may be moſt ſutable to thy condition. And when thou heareſt, attend to it, as to a meſſage ſent from God concerning thine everlaſting ſalvation. And be often calling it to remembrance, whereby it will take the deeper impreſſion upon thine heart. And though for the preſent thou find not that benefit thou expecteſt, yet wait ſtill upon the Ordinance. The *lame man* who lay long at the Pool of *Bethesda*, at laſt was cured.

2. *Be much in reading the Word of God, and ſuch practical books as may help thee in underſtanding and applying it.* This muſt not thruſt out Preaching, yet is it an excellent means of grace in its own time and place, as very many have found by their own experience. For in the Scriptures there is a clear revelation of the way and means of Salvation by Jeſus Chriſt; therein is contained the Covenant of grace, and the Laws of Heaven according to which we muſt ſquare all our actions.

Oh ſinner, as thou deſireſt to partake of the new birth, and to be made partaker of the grace of God, be careful and conſcionable in reading the Scriptures. Spend not that time in reading of play-books and unprofitable pamphlets, which thou mighteſt ſpend in reading the Word, which is able to make thee wiſe unto Salvation: to this end carry it about thee as *Alexander* did *Homers Iliads for his fellow and*

companion in the wars. Oh that every one of us were ambitious of that commendation which *Eusebius* gives of St. *Origen*, *That he could repeat all the Scriptures at his fingers ends. Histor. Eccles. l. b. 5. cap. 2.*

3. *Pray unto God for the change of thine heart*; beg of him that he would be pleased by his spirit to regenerate thee, to plant his image in thy soul, that thou maist become a *new-creature.* What the Apostle *James* saith of *wisdom*, is true of all *grace*, Jam. 1. 5. *If any one lack it, let him ask it of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.*

Oh therefore beseech him to open thine eyes, and shew thee how sad and deplorable thy condition is, so long as thou continuest in the state of unregeneracy, that thou maist be truly sensible thereof; that he would shew thee the excellency and necessity of a new birth, that thine heart may be raised up in some earnest, longing desires after the same: that he would vouchsafe unto thee his Holy Spirit, which may quicken thy dead soul, and renew it after the Image of God, in righteousness and true holiness. And in thy prayers plead the promise of God, Luk. 11. 13. *to give his Spirit to those who ask him.*

That thy Prayers for a new birth may the better speed. Be earnest therein. Pray withal thine heart, and with all thy might, with the highest intention of affection. If thou wouldst be a prevailing *Israel*, thou must be a wrastling *Jacob*; wrastle with God in prayer; for it is the fervent prayer only that is effectual.

Obj. But some are apt to object and say, how can I pray without the Spirit?

A. Put thy self upon the duty of prayer, and who knoweth but thou maist soon feel and find the assistance of Gods spirit in the performance, though thou findest it not in the entrance of the duty. Go therefore unto God in prayer, spread before him thy wretched, miserable state and condition, plead thy miserable necessity, the dread-

fulness

ſulneſs of thy preſent ſtate, how much better it had been that thou hadſt never been born, than not to be born again. And then waiting for the aſſiſtance of the Spirit, be earneſt and importunate with God, that he would not let thee live a day longer in thine Unregenerate ſtate, leſt death ſhould find thee therein, and then thou periſh everlaſtingly.

And to thine own Prayers call in the help of other mens prayers, beg of them that in their Prayers they would be mindful of thee, and of thy condition; that they would be earneſt with God on thy behalf, that he would make thee a new creature by endowing thee with true, ſaving, ſanctifying graces. The *Jaylors* Converſion is ſet down as the Conſequent of the Apoſtles Prayer. Not only their deliverance out of *his priſon*, but his deliverance out of the *Devils priſon*, is ſet down as a fruit of their prayers. To thine own prayers therefore, call in the help of other mens Prayers.

VII. *When either in hearing, reading, praying, or at any other time thou feeleſt any motions of Gods ſpirit in thy ſoul and conſcience, make much of them, ſurrender up thy ſelf thereunto, preſently turn thoſe motions into reſolutions, and thoſe reſolutions into endeavours.* Let not the motions of Gods Spirit be nipped in the bud, but nouriſh and cheriſh them; that they may bring forth good fruit.

Are they motions tending to the working in thee a loathing and abhorring of thy former ſinful luſts? ſecond thoſe motions with ſtrong reſolutions to leave and forſake them for the time to come, at leaſt ſo to ſtrive againſt them as they may not rule and raign in thee, as formerly they have done. Are they motions tending to the ſtirring thee up to any good duty omitted? oh turn theſe motions into performances, and preſently fall upon the practice of thoſe duties, whether it be praying in thy cloſet, or in thy Family, or ſuch like.

Hath the Spirit of God in a Sermon ſo convinced thee

of some gross, scandalous sin, or sins, that thou art pricked at the heart, and deeply humbled under the sense and apprehension of them? oh content not thy self with some sudden pangs of affection, but forthwith go into some secret place, and there take the advantage of thy present relenting frame of heart, for the more free and full confessing of thy sins unto God, and ingaging thy self by a solemn covenant unto him to be more watchful over thy self, as against thy former leud and wicked courses, so against the occasions leading thereunto.

Ah sinner, it will be thy Wisdom carefully to observe, and diligently to improve all the motions and stirrings of Gods Spirit in thy Soul and Conscience, by seconding the work of his holy Spirit in thee. Lose not the Wind and Tide, the Wind may lay, the Tide may turn, and where art thou then? 'twill be hard Rowing against Wind or Tide. Thou little thinkest what advantage such motions wisely improved may be to thy soul: and what prejudice the slighting, and neglecting of them may be unto thee: for ought thou knowest, thine eternal happiness or misery may depend upon the improving or slighting the same.

VIII. *Be much in the company of the godly, walk with them who walk with God.* He that walketh with the wise, shall be more wise: he that walketh with the humble, shall be more humble: he that walketh with the holy, shall learn holiness. As there is no greater *hinderance* to the work of Christ, than the society of the wicked; So there is no greater *furtherance* to it, than the society of those who fear God. For there is none will be so ready to pitty and compassionate you, to counsel and direct you in the way to Heaven, as these: none so ready to provoke and egg you on unto godliness, to encourage and cheer you up when you do well, and to reprove you when you do amiss, as these: none so ready to communicate their experiences to you, *O come, say they, and we will tell you what the Lord hath done for our souls.* So that in the company of the godly there is much

much good to be got; they being like Lanthorns which diſperſe their light round about.

Thus have I ſhewed you the Means on our part to be performed for the furthering the new birth, and the work of Regeneration in your ſouls. And now give me leave to propound one Queſtion to you. *Are you reſolved with the grace and aſſiſtance of God, ſpeedily to put your ſelves upon the practice of theſe Directions or no?* If you think theſe things more than neceſſary, and are ready to ſay, What need ſo much ado, as if without ſo much hearing, ſo much reading, ſo much praying, and the like, there were no hope of Regeneration, and Salvation, you may then ſit down and take your eaſe. But know for certain, that without a conſcionable uſe of theſe Means, you are like to fall ſhort, as of Regeneration here, ſo of Salvation hereafter. For where God hath appointed Means, he doth not ordinarily work without them; and therefore if you will not uſe *Gods Means*, no wonder if you go without *his grace*.

Ah ſinners, I beſeech you for the ſake of your precious ſouls, do not willfully refuſe to be happy, do not wittingly plunge your ſouls into everlaſting miſeries. Be willing to be happy, awaken your ſleepy, ſtir up your lazy hearts to be doing. Heaven is not gotten with a wiſh, everlaſting glory is worthy your utmoſt pains, and will not be gotten without it.

What ſay you, after all that hath been ſaid? Are you willing to be converted? to become new men, and to take up a new courſe? If you are not yet, when will you? Are you content to dye in your preſent ſtate? If you were now breathing out your laſt, and juſt paſſing into another World, would you not wiſh you had hearkened to counſel? Though thou wilt live the life, yet art thou content to dye the death of the obſtinate and hardned? Be not Brutes, and mad men. If Chriſt be beſt at death, if holineſs will be beſt at laſt; If you know and believe, that when you come to dye, you ſhall wiſh you had made Chriſt

ſure

ſure: then ſure your ſtanding out againſt Chriſt now, your refuſing grace now, is the firſt-born of follies. O be wiſe, conſider what's before you; *Chriſt* and the *world*, *holineſs* and *ſin*, *life* and *death*, chooſe now for your ſelves; and if you will be adviſed, let your *this dayes choice* be the ſame, which you are reſolved ſhall be your *dying choice*. If you would not chooſe to dye in your ſins, to dye Drunkards, to dye adulterers, to dye Scoffers, to dye unbelievers, live not out this day in ſuch a dreadful ſtate.

CHAP. X.

Several Objections of Carnal and unregenerate men againſt the uſe of the formentioned Means, Anſwered.

HAving ſhewed the *Means*; I come now to *anſwer the Objections* which many carnal men pretend againſt the uſe of them in order to a new birth.

Obj. 1. Some are ready to object and ſay, Theſe are indeed likely means, but they find neither ſtrength, nor ability to ſet upon the practice of them.

Ans. If thou will but put thy ſelf upon the uſe of Means, thou doſt not know what ſtrength thou maiſt receive from God, and what may be the iſſue thereof. While *Peter was Preaching*; *the holy Ghoſt fell on all them that heard the Word.* Act. 10. 44. And for ought thou knoweſt, whileſt thou art attending upon the Miniſtry of the Word, or praying unto God; the Holy Ghoſt may fall on thee; and make that Ordinance effectual for thy Regeneration and Salvation. And therefore put thy ſelf upon the uſe of Means: wait at the Pool; thou knoweſt not how ſoon the Spirit may come and move upon thy ſoul. For God doth uſually meet with thoſe who ſeek him.

Obj. 2. I fear I am not elected, and therefore conceive it altogether fruitleſs for me to labour in the uſe of any means

means for this new birth. Oh could I be assured of my election, then should I with comfort and confidence labour after it.

A. 1. *Election is a secret thing and belongeth unto God*; according to that of *Moses*, Deut. 29. 29. *Secret things belong unto the Lord our God, but things which are revealed belong unto us.* And therefore trouble not thy self with Gods secret will, but follow his revealed will. Apply thy self seriously and cordially to the use of the means God hath sanctified for thy Regeneration; and from thence thou maist gain some comfortable evidence of thine election.

2. *Consider though it be the duty of every Christian to give all diligence to make his calling and election sure: yet no man can know, and be assured of his election, till he be Regenerated by the Spirit of God:* therefore the not knowing thine election should be so far from keeping thee off from applying thy self to the means of Regeneration, as it should rather be an argument to press thee thereunto: for by thy Regeneration thou maist know thine election. The eternal decrees of God are only made known *à posteriori*, from their effects, one whereof is *Regeneration:* find this and thou needest not doubt of thine election.

Obj. 3. Ah! I am too unworthy to partake of so great a mercy: there is nothing in me to move God to work grace in me, and therefore why should I trouble my self about it?

A. 1. *Consider Gods grace is every way so free, that the mercy which he vouchsafeth to any of his Creatures, is altogether of himself, and from himself.* He respecteth his own goodness, not our worthiness, in the mercies which he conferreth. If none shall obtain grace but the worthy, who then can be saved?

2. *Consider that no man before his Regeneration could ever find any worthiness in himself why he should partake of that mercy.* What was there in *Manasseh?* Or in *Zacheus?* Or in *Mary Magdalen?* Or in *Paul* before their conversion. Surely none at

at all. Nay there is never a child of God on Earth, or in Heaven, but had as much personal unworthiness before his Regeneration, as thou now hast. Why then doth the sight and apprehension of thine unworthiness put thee out of all hope of obtaining the same?

2. *Consider that the sense of thine unworthiness is some degree of worthiness: yea it is the greatest worthiness thou canst attain unto.* And none ever found greater mercy from God, than they who have been most sensible of their unworthiness.

Obj. 4. Some object the number and the heinousness of their sins. Oh they are such vile and wretched sinners, having misspent the best of their time, the strength of their youth in the service of sin and Satan, and in gratifying their own carnal lusts and affections; and therefore cannot expect so great a mercy from God, as of a Son of *Belial* to be made a Son of *God*, by the work of Regeneration.

A. *Know for thy comfort that God hath embraced with the arms of his free grace, as great and heinous sinners as thy self.* For hast thou been an *Idolater*, or *Murderer?* so was *Manasseh*, yet was he received to mercy. Hast thou been a *Blasphemer* or a *Persecutor* of the Saints and servants of God? So was *Paul*, and yet he obtained mercy. Hast thou been a *Filthy, unclean person*, wallowing and delighting like a Sow, in the filth of sin, and mire of sinful filthiness? So did *Mary Magdalen*, and many of the *Corinthians*; yet were they *washed with the blood of Jesus Christ, justified and sanctified.* Hast thou been an *Oppressor and Extortioner*, who hast got thine estate by over-reaching thy neighbours, and grinding the faces of the poor? So did *Matthew* and *Zacheus*, who yet found mercy. Why then is there not hope of mercy for thee? when grace hath embraced such great and heinous sinners.

2. Wilt thou say, thou art a greater sinner than any of these forementioned?

A. 1. *This is scarce credible.* But suppose thy sins do exceed the proportion of any one thou canst find pardoned in Scripture!

Scripture! yet this were no just ground of despair: because the depth of Gods mercy was never yet fathomed; God never acted his mercy so far, but he is able to act it farther. Greater sinners, than ever yet were pardoned, may be pardoned. And therefore though thy sins were more and greater than the sins of others, yet there is hope of mercy for thee, unless by thine infidelity thou dost exclude thy self from the same.

Obj. 5. Others object, they fear their time and day of grace is past and gone, having long stood out, and rejected many offers of grace, and that it is now too late to seek after the grace of God.

A. *To this I answer that the slighting and rejecting the many offers of grace, is very sad, yea an heinous sin, which calls for thy deepest sorrow and humiliation.* This made our Saviour to weep over *Jerusalem*, because they neglected the day of their visitation. But yet know,

1. Christ hath several seasons of Conversion, and Regeneration; all come not in at the first hour of the day, nor at the sixth hour. Christ brings home some to himself in the latter end of their lives, who have all the former part slighted and rejected his gracious invitations.

2. If thou art heartily sorry for thy former refusals, and dost now unfeignedly desire to close with Christ, I may with confidence say, thy day of grace is not past. For those affections wrought in thee by the Spirit of God are gracious hints that he intends thee good, if yet thou wilt accept.

3. Thou who feareſt thy day of grace is past, know this, that if thou now findest in thy self a willingness to abandon thy former lusts and corruptions, and to become a new creature; to cast off the Devils service, and to become the servant of the Lord Jesus, thy day of grace is not past.

I speak not these things to encourage any to deferr, and put off their turning from their sins to farther day, upon a presumption they shall have mercy at last. Beware of that madness. Thou that wilt not to day, thy soul may be in

Hell

Hell before to morrow. But I ſpeak this to encourage old ſinners to a ſpeedy turning. Old ſinner, it is the laſt time with thee, for ought thou knoweſt, thou art juſt come to thy *Now or Never*. And two things I would ſpeak to thee.

1. It's a great doubt whether thou who haſt ſtood it out ſo long wilt come in now, fear and tremble; few very few of thoſe that ſtand it out to the laſt hour, do come in at the laſt hour, yet,

2. If thou wilt thou maiſt; if in this thy day, thy laſt day, thou wilt come in, thou ſhalt be ſaved.

CHAP. XI.

The uſe of Exhortation unto the Regenerate.

HAving done with the firſt branch of the Uſe of Exhortation unto the Unregenerate: Come we now unto the ſecond which concerneth the Regenerate, and conſiſteth of divers heads;

I. *Admire and adore Gods ſpecial mercy and goodneſs in thy Regeneration.* Let thine heart be raviſhed with the conſideration of his love to thee in Chriſt Jeſus, that he ſhould pluck thee as a brand out of the fire, that he ſhould take thee into his ſpecial grace and favour, when he left many millions of Men and Women to periſh in their ſins: that he ſhould make thee an heir of Heaven, when he left ſo many to be fire brands of hell: haſt not thou unſpeakable cauſe to ſit down and admire the freeneſs of Gods grace, and riches of his mercy towards thee? Surely nothing but free Grace hath put this honour upon thee, and put ſuch a difference between thee and others. For what did God ſee more in thee than in others, to move him to ſet his ſpecial love on thee?

Oh caſt thine eyes round about thee, look upon thy neigh-

neighbours, who live under the ſame Miniſtery, partake of the ſame Ordinances as thou doſt, and yet never felt the power and ſweetneſs of them in their ſouls. That the dew of his free Grace ſhould fall upon thy ſoul, when the hearts of ſo many about thee ſhould be dry, not having one drop of that dew upon them, is not this a mercy to be admired? Oh conſider it, and adore it, and ſay, *Lord, how is it that thou ſhouldſt beſtow thy grace on me, and deny it to ſo many, who in many reſpects are better than I?*

II. A ſecond branch of the Uſe of Exhortation unto the Regenerate, is *To be thankful unto God for this great mercy.* Admire the grace of God, and bleſs his name for ever. Art thou made alive? Is the life of God begotten in thee? And haſt thou evidence of it? O bleſs God whileſt thou haſt any being. Let thine heart and mouth and life be filled with his Praiſes. Take up the Pſalmiſts words, *Bleſs the Lord O my ſoul, and all that is within me, bleſs his holy name: Bleſs the Lord O my ſoul, and forget not all his benefits.* Wilt thou be thankful unto God for thy *natural birth?* And wilt not thou be thankful to him for thy *ſpiritual birth?* wilt thou bleſs him for that he hath made thee a *reaſonable creature?* And wilt thou not bleſs him for making thee a *new creature?* Is not Regeneration of all mercies the moſt neceſſary? And wilt not thou be thankful for that which is the *one thing neceſſary?*

The more to ſtirr up thy ſelf to this duty of thankſgiving for this mercy,

1. *Conſider how ſad thy condition was before thy Regeneration*, being a Child of wrath, a bondſlave of Satan, and an heir to hell. And then compare it with thy preſent ſtate: Behold of *a child of wrath*, thou art made *a Son of God*: of a *ſlave of Satan*, thou art become *Chriſts freeman*: of an *heir of hell and damnation*, an *heir to Heaven*, *and ſalvation.* And doth not this call for thankfulneſs?

3. *Conſider that this mercy is unſpeakably greater than all other mercies in the world.* This new birth makes a man an *honourable*

rable perſon, one of the royal ſeed, a King and Prieſt to God. This makes him *a rich man*; the leaſt degree of this grace is better than all the wealth in the World: this is the true riches, the durable riches, a treaſure that faileth not, nor can it be valued. This makes him *a joyful man*: there's joy in Heaven at thy converſion, and a foundation of everlaſting joy laid in thine own ſoul: thou maiſt rejoyce, its meet that thou make merry, for this thy ſoul was dead, and is alive; was loſt, and is found. *Theodoſius* gave God greater thanks that he had made him a *member of the Church*, than *head of the Empire*. So bleſs God more for this mercy, that he hath made thee a member of Chriſt, than if he had made thee an heir of all the Earth.

What though God hath not abounded to thee in outward honours and eſtate; yet if he hath abounded to thee in grace, this alone will be matter of eternal praiſes. *Luther* hath a notable ſtory which may be uſeful to this purpoſe, In the time of the *Council of Conſtance*, he tells us there were two Cardinals riding to the Council: and in their journey they ſaw a Shepheard in the field weeping. One of them pitying him, could not but ask him, why he wept? At firſt he ſeemed loth to tell him, but being urged, he told him, that upon the beholding that Toad, which was before him, he conſidered, that he had never praiſed God, as he ought, for making him ſuch an excellent Creature as a man: that he had not made him ſuch a deformed Creature as that Toad. Upon hearing whereof the *Cardinal* was much affected, conſidering how he had received greater mercies than this poor man, and yet had not returned unto God that praiſe which was due unto him. And will not this poor man riſe up in judgement againſt many of us? yea have not the beſt of us cauſe to be greatly humbled before the Lord, who do not ſo affectionately remember the grace of God in making us Chriſtians, as that poor Shepherd did, in making him a man. O friend prove thy ſelf to be born again, and then go thy way rejoycing, leaping, and praiſing God.

III. *Hath*

III. *Hath God by his Spirit Regenerated, and made thee his Child, then walk worthy of this ſpecial mercy and dignity.* This *worthy walking* is much preſſed in Scripture, as Col. 1.10. *walk worthy of the Lord.* And Eph.4. 1. *walk worthy of the Vocation wherewith ye are called.* In theſe and other like places the word *worthy* importeth no matter of *merit*, or *condignity*, but only a *meer meetneſs*, and *congruity*, or *anſwerableneſs*. The Greek word Ἄξιος tranſlated *worthy*, is in other places turned *meet*, or *as becometh*, as Rom. 16. 2. Phil.1. 27. And where *John Baptiſt* ſaith, *Bring forth fruits worthy of repentance*, our new Tranſlation turns it, Ἄξιους τῆς μετανοίας: *meet for repentance.* So that the meaning of the foreſaid duty is, *that ye carry your ſelves in ſome meaſure ſuitable and anſwerable to your new birth and high dignity.* To which agreeth that of the Apoſtle *Peter*, 1 Pet.2. 9. *Ye are a choſen generation, a peculiar people, that ye ſhould ſhew forth the praiſes of him, who hath called you out of darkneſs into his marveilous light.* As the Regenerate are more excellent in their ſtate and relation than the carnal and unregenerate: ſo ought they to be ſingular and exemplary in their lives and converſations.

This Chriſt requireth of every true Chriſtian: for, ſaith he, ſpeaking to his *Diſciples*, Matth.5. 47. *What do ye more than others?* As if he had ſaid, you who will approve your ſelves to be ſincere Chriſtians, and the true Diſciples of Jeſus Chriſt, muſt be of a more holy, and heavenly frame, of an higher ſtrain than the reſt of men: you muſt be ſingular, and *ſhine as lights in the midſt of a ſinful, and crooked generation*, by living exemplary, and convincing lives; that it may be ſaid of you, what God ſaid of *Job*, *There was none like him in all the earth*, as for wealth, ſo for piety, he being by many degrees the higheſt for grace in his age.

Hath God ſhined upon your ſouls by his grace, *let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven.* Matth.5. 16.

Being raiſed above the condition of other men, it be-

ſeemeth

ſeemeth not you to act as the men of the World, but to live above their rate, to be more Holy and Heavenly in your converſation, more zealous for God, more fervent in the performance of holy and religious duties. The Lord expects greater matters, and other manner of Service from you than from other men, for he hath done more for you, and beſtowed more on you, than upon all the World beſides. When you call to mind your priviledges, reaſon thus with your ſelves: Hath God made us partakers of ſuch and ſuch ſpecial mercies, and ſingular priviledges, *Oh then what manner of perſons ought we to be in all holy converſation and Godlineſs!* 2 Pet. 3. 11. How ought we to walk worthy ſuch ſingular priviledges, by ſingularity of actions! doing ſome ſingular things for God who hath dealt ſo ſingularly well for us. As God hath abounded to us in his choiceſt mercies, ſo he expects we ſhould be abundant in *ſingular duties.*

CHAP. XII.

Shewth the ſingular good things which the Regenerate ought to do above others.

1. TO *make Conſcience of their precious time, and to improve it to the beſt advantage.* Carnal men make little or no conſcience of ſpending their time to any good advantage. Their minds are ſo much ſet upon their carnal luſts and pleaſures, that their chief care is, not ſo much how to improve their time; as how they may paſs it away in mirth and jollity. But oh how doth it concern ſuch, whom God hath called, to prize the time which he is pleaſed to afford unto them! and to be careful in improving the ſame to ſome good advantage! yea to gather up the fragments of time, every inch of it, that nothing may be loſt. We cannot well ſpare one ſpare hour. O make the beſt of thy day. To this end, 1. *Con-*

1. *Conſider that thine everlaſting ſtate depends upon thy well, or ill ſpending of thy time.* Many make light of their time, and thereupon play and ſport it away. Yet there is no moment which thou doſt miſpend, but for ought thou knoweſt, it may be the very time, upon which thine eternal ſtate doth depend. Oh what a madneſs muſt it needs be for an hour or dayes pleaſure to hazard the loſs of everlaſting happineſs, and to incurr the danger of eternal miſery! And yet how few think of the paſſing away their time, or that any great matter depends thereupon!

2. *Conſider the preciouſneſs of time, which is of more worth than all the riches and treaſures in the World:* for they cannot purchaſe one minute of time. Should the Lord be pleaſed to vouchſafe unto a damned ſoul in hell, but one weeks time to live again upon the earth, for tryal how he would improve the ſame to his ſouls advantage: Oh how highly would he prize it; how carefully would he improve every moment thereof! how ſerious would he be in every holy duty, and in all the concernments of his ſoul! how conſcionable in ſpending of the Sabbath! how watchful would he be on that day over his thoughts, words and actions! Should he hear Chriſt tendred in the Miniſtry of the Goſpel as a *Saviour* to poor ſinners, oh how readily would he cloſe with the offer of Jeſus Chriſt! how heartily would he embrace him! Should he be tempted by ſome carnal friends to ſpend one day with them in mirth and jollity, how would he anſwer them! *Alas the time on which my everlaſting condition doth depend is very ſhort: and muſt it not be egregious folly in me to trifle away part thereof? Shall I implunge my ſoul into eternal flames for a little pleaſure and ſhort delight? Oh, God forbid.* And hereby may you ſee how precious time is. Surely little reaſon have any to be ſo ſparing of their wealth, and ſo prodigal of their time: when as all the wealth in the World (as before is ſaid) cannot purchaſe one hours time.

3. *Conſider how much precious time you have already loſt;*

4. *Conſider the preſent time is only thine to improve. Behold*

now is the accepted time, now is the day of Salvation. Oh then, why wilt thou trifle away the time which is properly thine; and promiſe to thy ſelf great things in a time which is none of thine? For even the next hour, yea the next minute thou maiſt be cut off by the ſtroak of death: and then all opportunities of doing and receiving good are taken away.

II. Another *ſingular thing* which the Regenerate ought to do above others, is, *To embrace every opportunity of doing and receiving good.* By *doing good*, I mean not only *beneficence to the poor*, but alſo *a conſcionable performance of all Chriſtian duties: whatſoever thy hand findeth to do, do it with thy might*, ſaith the *wiſe man*, Eccl. 9. 10. that is, whatſoever opportunity of doing good is afforded unto thee, do it vigorouſly and ſpeedily, not deferring it till it be too late. Having a price put into thy hands, oh let it not careleſly ſlip away, leſt thou full dearly repent thereof; *To this end conſider how few thy remaining opportunities may be.* For ought thou knoweſt, the time is near at hand, when thy praying opportunities, and hearing opportunities, and receiving opportunities, and relieving opportunities, with the like will be paſt and gone. How then doth it concern thee to improve them whileſt thou haſt them, and to uſe thy preſent as if it were the laſt ſeaſon, and opportunity would be afforded unto thee?

If thou art in the company of a godly experienced Chriſtian, thou haſt then an opportunity of gaining much ſpiritual good and advantage to thine own ſoul; as by obſerving his graces, ſo by propounding thy doubts and ſcruples unto him. Oh let not ſuch an opportunity paſs away without ſome ſpiritual improvement.

If thou art called to viſit a dying friend, or neighbour, oh what an opportunity haſt thou put into thy hand to do his ſoul good! by adviſing him to think of death, and to prepare for it, to make his peace with God, to caſt himſelf and the burthen of his ſins upon Chriſt, to build the hope of his ſalvation only upon that rock the Lord Jeſus Chriſt,

If

If in walking abroad or travelling on the road, thou fall into company; what good maist thou do by some savoury and spiritual discourse of God, or of mans miserable condition by nature, or of the state of redemption by Jesus Christ, or the like? oh how much might thy care this way abound to thy account? Remember the words of the Apostle, *Exhort one another daily while it is called to day.*

If the Lord hath given thee a Family, and furnished thee with abilities for their instruction and edification, let not the souls that are with thee be lost through thy neglect. Thou hast daily opportunities to be sowing thy seed in their souls, which may spring up to their eternal life. And for thy neighbours that live about thee, let them find thee a *good neighbour* to them; and that they will best do, if thou endeavour to help them to be *good Christians.*

III. Another singular duty incumbent upon the Regenerate, is, *To be careful of the manner of performing good duties.* Not only to be conscionable in the use of Ordinances, but likewise to work up their hearts to a conscionableness in the manner of doing them.

1. *The most holy duties we take in hand are clean perverted and depraved through our failing in the manner of performing them.* Yea holy duties are thereby turned into sin, as the Prophet *Isay* implyeth, *He that killeth an Ox,* for Sacrifice, *is as if he slew a man: he that Sacrificeth a Lamb, as if he cut off a dogs neck.* Isa. 66. 3. Though the Sacrificing of Oxen and Lambs, were good, and commanded by God himself: yet because they failed in the manner of performing them, they were no more acceptable to God, than the killing of men, or cutting off a dogs neck, which things were forbidden by the Law, and abomination to the Lord.

2. *It is the right manner of performing duties, that obtaineth a blessing from God.* It may be thou hast heard much, and prayed much, and fasted much, and yet hast found little good, or benefit thereby. Examine whether thou hast not been dead and dull, formal and perfunctory in them,

doing them as if thou didſt them not. If ſo, no marvail that thou haſt received ſo little good by them.

For the right manner of performing good duties, take theſe few directions;

I. Be ſure you take Chriſt with you both for *aſſiſtance*, and *acceptance*.

1. *For aſſiſtance. For without me*, ſaith Chriſt, *you can do nothing*. That is, without *union* with Chriſt, and *Communion* with him; you cannot perform any acceptable ſervice unto God. Whenſoever therefore you ſet upon any good duty, in the firſt place beg ſtrength and aſſiſtance from Chriſt, and reſt and lean upon him for his help, go not to pray or hear but in the ſtrength of the Lord.

2. *Take Chriſt with you for acceptance both of your perſons and ſervices.* Chriſt is the *beloved Son of God*, with whom he is ſo well pleaſed, that likewiſe in him he is well pleaſed with all thoſe that come to God by him;

Whenſoever therefore we go unto God in prayer, or in any other ordinance, let us carry Chriſt with us in the arms of our faith. *Plutarch* in the life of *Themiſtocles* reports, that it was the uſual cuſtome of ſome of the Heathens, namely, the *Moloſſians*, that when they would ſeek the favour of their King, they took *his Son* in their arms, and ſo went unto him. And queſtionleſs it would be the wiſdom of Chriſtians, in ſeeking the face and favour of God, who is the King of Heaven and of Earth, to take the holy Child Jeſus with them, without whom they may not ſee his face.

II. *Stir up thy ſelf and all thy ſtrength*, put forth thy ſelf to the uttermoſt, ſtrive to be lively, active, and ſtirring in Spirit.

III. In regard of our great inability, and inſufficiency for the performance of any ſpiritual duty after a right manner, In the firſt place, let us beg of God, that by his Spirit he would enable us thereunto. For it is the Spirit of God only that can help our infirmities: he can ſoften our har-

hard hearts, quicken our dead hearts, enlarge our ſtraightned hearts, &c. And in praying for the aſſiſtance of the Spirit, let us plead the promiſe of God, ſaying, *Lord thou haſt promiſed in thy word, that thy Spirit ſhall help the infirmities of thy Servants; Oh make good that promiſe unto me; let me feel and find the ſweet breathings and actings, the lively quickenings and enlargements of thy Spirit upon my heart, carrying me forth with much life and vigour in the duty I am now going about.* This pleading the promiſe of God puts a ſtrong ingagement upon him, to perform what he hath ſaid.

IV. Another ſingular duty incumbent upon the Regenerate is, *To walk circumſpectly and exactly*; according to that of the Apoſtle, *See that ye walk circumſpectly, not as fools, but as wiſe.* The word in the Original Ἀκριβῶς tranſlated *circumſpectly*, implyeth great *accurateneſs* and *exactneſs* in our Chriſtian converſation, which the Spirit of God accounteth the greateſt point of wiſdom. I know the men of the World count preciſeneſs of life the greateſt folly that may be: and therefore often call thoſe *preciſe fools*, who endeavour to live ſoberly, righteouſly and Godly in this preſent World. But at laſt it will appear the greateſt point of Wiſdom.

For the better clearing and preſſing this duty, I ſhall ſhew you, wherein this *exact walking* doth conſiſt;

1. *In walking by rule.* As the Carpenter when he would do his work *exactly*, doth all by rule. So muſt the Chriſtian that would walk accurately, he muſt walk by the Word of God, which is the only adequate rule of holineſs: Therefore ſaith the Apoſtle, *As many as walk by this rule, peace be on them, and on the Iſrael of God.*

2. Our exact walking conſiſteth in having reſpect to the *inward and ſpiritual part of the Law*; as well as to the *outward* and *external*. In every command of God there is both an *outward* and *external part*, and alſo *an inward and ſpiritual part*. The former I may call *the letter of the Law*: the latter *the Spirit of the Law*. This our Saviour excellently

clears in his Sermon on the Mount, where reciting the sixth Commandment, he saith, *Thou shalt do no Murther*, there is the letter of the Law, And then adds by way of Explanation, *But I say unto you, whosoever is angry with his Brother without a cause, shall be in danger of Judgement*, Matth. 5. 21, 22. there is the Spirit of the Law. So afterwards reciting the seventh commandment saith, *Thou shalt not commit Adultery*, there is the letter of the Law, And then adds, *But I say unto you, that whosoever looks on a Woman to Lust after her, hath committed Adultery with her already in his heart.* There is the Spirit of the Law, or the Spiritual part thereof. The most diligent observation of the letter or external part of the Law, without a care of the inward and spiritual part, is as a body without a soul, a dead thing, which is no way acceptable unto the living God. Whosoever therefore walks exactly, contents not himself with the externals of Christianity, but labours to bring up his heart to the inwards thereof; striving to suppress evil thoughts, to mortifie unclean lusts, and all inordinate affections; to abhor and watch against secret impurities, as well as open impieties, This is to walk exactly and accurately indeed:

3. Our exact walking consisteth in *a careful avoiding all occasions of evil, and temptations thereunto.* Having by sad experience found such and such things to have been snares, and occasions of sin unto us, it is our duty, and will be our wisdom carefully to shun and eschew the same. Especially considering that by running into temptations, we tempt the Lord, and provoke him to give us over to our weakness, and to the power of our corruptions; that so by our falls we may for the time to come be more wise and wary.

Every man by nature is like dry wood, which is apt to kindle so soon as fire is put to it. There needs not any Devils to tempt us. Dry stubble will take fire without any bellows to blow it. Let the least occasion that is be offered unto us, how easily doth it take? every spark will catch upon

upon our tinder-hearts. Therefore watch againſt all temptations, but eſpecially ſuch as are moſt taking with thee: and ſuch as have a tendency to thy boſome and beſt beloved ſins. For from them is moſt danger to be feared, they having moſt ſtrength from our natures. The Devil knowing full well, which are our boſome and beloved ſins, and moſt predominant luſts, unto them eſpecially, and with greateſt ſucceſs doth he apply his temptations.

4. Our exact walking conſiſteth *in abſtaining from appearances of evil, as well as from apparent and direct evils.* As there are ſome things apparently evil, ſo there are other things in ſhew and appearance only evil. He who walks circumſpectly and exactly will as carefully ſhun the one as the other. He will not adventure upon any thing that looks like ſin, or that hath the leaſt affinity with it. If the thing be doubtful whether it may, or may not be done, he will do that which is moſt ſafe, and leave the other undone. Yea though he know a thing to be lawful in it ſelf, yet if it may prove a ſtumbling block in the way of another, and ſo be an occaſion of ſin unto him, he will carefully avoid the ſame.

CHAP. XIII.

Of the danger of Covetouſneſs, as being the root of all evil.

V. ANother ſingular duty incumbent upon the Regenerate is, *To beware of Covetouſneſs and over-loving the World, as being the root of all evil.* I do not ſay, that our hearts being changed and renewed, we ought thereupon wholy to abandon the World, and give over all worldly buſineſſes and imployments. For grace and a worldly calling may very well ſtand together: yea a man may be a ſincere, holy Chriſtian, and yet a great dealer in the World: nay grace ingageth a man to be a good husband,

to

to improve the estate God hath bestowed on him. But yet we ought not insatiably to desire, and inordinately to hunt after riches, as if they were the only things, or the great things to be sought after; this is Covetousness. It is not the having of riches, but the immoderate desiring and loving of them, and overvaluing them, which denominates a man *Covetous*. A man may have much of this Worlds goods, and yet be no Worldling. And another may have little, and yet be covetous. This sin is especially in the heart.

Q. May not a Godly man desire riches, seeing they are often in Scripture termed blessings, which God hath promised as a reward of his Service?

A. There is a moderate desire of riches, which is lawful: and an immoderate, or inordinate desire, which is unlawful. Then is our desire of riches moderate, when we desire no more than is needful, and can be content to want that, when God will have it so.

Q. What may be accounted needful?

A. 1. That which is meet for the state and calling wherein God hath set us.

2. That which is requisite for the charge committed to us. As if a man have Wife, and Children, and Servants, or Kindred lying upon his charge, what is needful and sufficient for them may be desired and sought after.

3. That which is needful for the future livelihood and maintenance of Wife and Children, may lawfully be desired and sought after. The Apostle layeth it down as a duty, *that Parents ought to lay up for their Children.*

Besides this moderate desiring and seeking after riches, there is an immoderate desiring, and inordinate seeking after them. As when a man is not content with that portion which God by his Providence doth afford unto him, but insatiably thirsts after more. And rather than fail of his desire, will both neglect his God and his soul; and also venture on the use of any unlawful means, as lying, swearing, false weights and measures, with the like, for accomplishing

pliſhing the ſame; which is wickedneſs in any, but eſpecially in ſuch as make a profeſſion of Religion.

Yet how many profeſſors are there in our dayes, who though they pretend much love to Chriſt, yet by their practice it appears, that their love of riches is greater and ſtronger than their love of him?

1. For how are their thoughts more upon the World, and the things thereof, than on Chriſt? No ſooner are they awake from their ſleep, but the World preſently takes poſſeſſion of their hearts: and their thoughts are upon their eſtate, how they may encreaſe the ſame, and that with unwearied care and labour; when every little that is done for Chriſt is a wearineſs to them.

2. How do their diſcourſes run out more upon their riches, than on Chriſt? Yea with what freedom and delight do they talk of their wealth, and of the means of getting and increaſing the ſame? And ſcarce a word of Chriſt all the day long. Which doth clearly diſcover the covetouſneſs which lyeth in their hearts: for *out of the abundance of the heart the mouth ſpeaketh.*

3. How do they ſuffer the World to take up ſo much of their precious time, that they can ſcarce find any leiſure either for cloſet devotions, or family Prayers? but make their Religion give place to their Worldly buſineſſes. And when at any time they fall upon the performance of holy duties, how are their hearts in that very time taken up with Worldly thoughts, and imaginations? So that inſteed of converſing with God in his holy Ordinances, and enjoying communion with him therein, they converſe with the World, and hold communion with the Devil.

O what a ſhame is it for ſuch as are brought out of darkneſs into marvelous light, having their underſtandings inlightned with the knowledg of God, and of his Son Jeſus Chriſt, and are able to diſcern the myſteries of Godlineſs that they ſhould ſet their hearts and affections upon baſe and tranſitory things! that they ſhould lay out themſelves ſo much

much in the purſuit of them! and never think they have laid up ſufficient of theſe earthly treaſures! What a ſhame is it for ſuch as profeſs themſelves the Sons of God, to live like Sons of men! as if their portion and happineſs were only in this life. That they who profeſs themſelves Heirs to an Heavenly inheritance, ſhould ſo much dote upon earthly things! what a ſhame is it for ſuch as have reaſonable ſouls, capable of an everlaſting life, and of communion with God both here and hereafter, ſhould ſo far debaſe their natures, as to live like Moles and Worms in the Earth, and to root like Swine in mudd and dung!

Oh how doth it concern you, daily to humble your ſelves for this ſin, and to loath and abhor it, and watch againſt it for the time to come!

VI. Another ſingular duty incumbent upon the regenerate is, *To live by faith*, caſting themſelves upon God in Chriſt, and upon his gracious promiſes in all their ſtraights and dangers, for ſuch needful and uſeful things as they ſtand in need of. To live by faith is not only to believe in Chriſt for ſalvation, but alſo firmly to reſt and rely upon God, and his gracious promiſes expreſſed in his Word, for ſupport under all our tryalls, for ſuccour in all our diſtreſſes, for aſſiſtance againſt all aſſaults, for deliverance out of all our dangers, and for ſupply of all our wants, whether temporal or ſpiritual.

Thus did thoſe ancient *Worthies* mentioned, *Heb.* 11. Wherein we read that into whatſoever trouble or ſtraight they were brought, they ſo lived by faith in Gods promiſes, that nothing could diſmay them, much leſs overthrow them. And if thou in like manner couldſt but quietly reſt upon God and his gracious promiſes thou wouldſt in thy greateſt tryals and troubles be *more than Conquerour*, as the Apoſtle ſpeaketh.

When therefore thou art troubled for thy ſins, groaning under the weight and burden of them, then throw thy ſelf upon the merits and righteouſneſs of Jeſus Chriſt, and there

let

let thy ſoul reſt it ſelf in hope of the pardon of thy ſins here, and of eternal life and ſalvation hereafter; venturing upon that comfortable promiſe, Matth. 11. 28. *Come unto me all ye who are weary and heavy laden, and I will give you reſt.*

When thou art aſſaulted with the temptations of Satan, and feareſt leſt thou ſhouldſt be overcome by them: then look up unto God, truſting in him for deliverance in due time, and for ſupport in the mean time, relying upon that gracious promiſe, 1 Cor. 10. 13. *God is faithful, who will not ſuffer you to be tempted above that you are able: but will with the temptation make a way to eſcape that ye may be able to bear it.*

When thou art under any ſpiritual deſertion, ſitting in darkneſs, without any ſpark of comfort, then look up unto God with the eye of faith for the light of his countenance, and the aſſurance of his loving favour, reſting and refreſhing thy drooping ſoul with that comfortable promiſe, Iſa. 54. 8. *In a little wrath have I hid my face from thee, but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer.*

When thou apprehendeſt thy ſelf weak and inſufficient for the performance of duties, then look up unto God who hath promiſed *to help the weakneſſes and infirmities of his Servants*: and truſt upon the power of Jeſus Chriſt; then wilt thou be able to ſay with the Apoſtle, *I can do all things through Chriſt which ſtrengtheneth me*, Phil. 4. 13.

When thou feeleſt thy corruptions ſtrongly working and ſtirring in thee, then look up unto God, who is able; and hath promiſed to ſubdue thine iniquities, and to keep down the power of thy luſts, laying hold on that good word, Rom. 6. 14. *Sin ſhall not have dominion over you, for ye are are not under the Law, but under grace.*

When thou art reviled and perſecuted by wicked, and ungodly men, then look up unto God with the eye of faith, truſting in him for help and ſtrength, comforting thy ſelf with that gracious ſaying of our Saviour, Matth. 5. 11, 12.

Bleſſed

Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſely for my ſake. Rejoice and be exceeding glad: for great is your reward in Heaven.

When thou art ſtreightned in theſe outward things, and thereupon art ful of Worldly fears and cares, what to eat, and what to drink, and what to provide for Wife and Children: then look up unto God, and *by faith caſt all thy care upon him, who careth for thee*, reſting upon that comfortable promiſe, Pſal.34. 10. *The young Lyons do lack, and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing.* Though thou maiſt not have that abundance and affluency which ſome others do enjoy, yet thou ſhalt not want that which God ſeeth good for thee, *who will ſupply all thy need according to his riches.* Phil.4. 19.

Thus in all thy ſtreights and diſtreſſes thou maiſt by the Soveraign power of faith, working upon the gracious promiſes of God, exceedingly revive and refreſh thy troubled Spirit. For all the promiſes of God ſet down in his Word for thy comfort and ſupport, being ſealed with the blood of Chriſt, are all *yea and Amen*, as true as truth it ſelf, and therefore ſhall aſſuredly in their due time be accompliſhed.

For thy better encouragement to this Chriſtian duty of *living by faith*, ſeriouſly weigh theſe few things.

I. *The Properties of God*, more eſpecially,

1. *His Almighty power*, whereby he is able to ſtrengthen thee in all thy weakneſſes, to ſupport thee under all thy tryals, and temptations, in a word, to perform whatſoever he hath promiſed.

2. *His truth and faithfulneſs in performing what he hath promiſed.* For ſaith the Apoſtle to the *Hebrews*, *faithful is he that promiſeth.* Heb.10. 32. Surely it is as poſſible for him not to be, as not to keep his word, and not to perform what he hath promiſed.

Indeed the Lord many times maketh his Children wait long

long for the accompliſhment of his promiſes: Yet he never faileth to be as good as his Word.

3. *His infinite Wiſdom*, whereby he diſpenſeth the good things contained in his promiſes, in their fitteſt time and ſeaſon, whenas they ſhall make moſt for his own glory, and his Childrens good. Far be it therefore from us to preſcribe unto God the time and ſeaſon for the performance of his promiſes. But let us rather reſolve with patience to wait his appointed time and ſeaſon, who is infinite in Wiſdom, and ſo knoweth what is beſt and convenient for us, even better than we our ſelves.

CHAP. XIV.

Of Heavenly-mindedneſs.

VII. *Another ſingular duty incumbent upon the Regenerate is, to be ſpiritually minded by a frequent contemplation of ſpiritual and Heavenly things.* It is not ſome few, flitting, tranſient thoughts on God or Heaven, wherein this duty conſiſts: but *it's a thinking with thought upon thought, a reiteration and multiplication of the thoughts of the mind upon God, and the things of God, and this in order to the affecting the heart deeply with them.*

It is not ſufficient to think and think oft of the love and goodneſs of God, but we muſt labour to get our hearts inflamed with a love unto him again. It is not ſufficient to think and think often of ſin, and the miſery it hath implunged us in; but we muſt ſo think thereof, as to work our hearts to an hatred of ſin, and a fear of that wrath of God it hath made us liable to, and to a looking after Jeſus Chriſt, who alone can free us from the guilt of our ſins, and from the puniſhment due unto us for the ſame.

This is a work of ſo great concernment and advantage, as none can truly apprehend, but ſuch as have made tryal therein. Let

Let thy ſoul therefore full often ſoar aloft upon the wings of divine contemplation. Let not any ſolitary ſeaſon paſs away without ſome ſpiritual meditation, and conference with thy God. Either take a ſorrowful ſurvey of thy manifold ſins, which may draw from thee as hearty grief for the ſame, ſo hearty ejaculations for the pardon and forgiveneſs of them. Or take a view of Gods bleſſings and favours towards thee; and let this inlarge and raiſe up thine heart in praiſes and thanksgivings unto him. Or bathe thy ſelf in an admiring commemoration of the meritorious blood of the immaculate Lamb Chriſt Jeſus, which was abundantly ſhed for the waſhing of thy body and ſoul from the filthy ſpots and ſtains of ſin. Seriouſly think what he hath done and ſuffered for thee; how he hath fullfilled the Law, and undergone the puniſhment due to thy ſins; and now in Heaven maketh interceſſion for thee, by preſenting himſelf an allſufficient Sacrifice unto his Father for thy ſins. Oh think with thy ſelf, what thou muſt have ſuffered for thy ſins, if he had not ſuffered for them. What thou hadſt been, if he had not redeemed thee, even a bondſlave of Setan, and fire-brand of hell.

Eſpecially, let thy ſoul full often meditate on the glorious things which the Lord hath reſerved in Heaven for ſuch as here do ſincerely ſerve him, and obey the Goſpel of Jeſus Chriſt. Oh think with thy ſelf what a bleſſed thing it will be, to live in the viſion and fruition of God himſelf, in whoſe preſence there is fulneſs of joy, and at whoſe right hand there are pleaſures for evermore. That thou maiſt get up to this Heavenly-mindneſs, take theſe directions.

1. *Humble thy ſelf unfeignedly for thy great ſtrangeneſs to God, and Heaven, that thou haſt ſo rarely ſet thine heart on things above.* And for the time to come let it be thy ſpecial care and endeavour to habituate thy ſelf to Spiritual, and Heavenly Meditations, frequently to ſteep thy ſoul in Heavens delights.

2. *When*

2. *When thou findeſt thy mind and thoughts to be ridden by the Devil, and carryed away from God, lift up thine heart by earneſt and fervent prayer unto him,* who is the *Father of Spirits,* and hath power over Devils; and begg of him, that as by his permiſſion he hath ſuffered the unclean Spirit to enter into thee, ſo he would command him ſpeedily to depart from thee, that thy mind might be free for its proper work. For he only can *caſt down imaginations, and every thing that exalteth it ſelf againſt the knowledge of God, and bring into captivity every thought to the obedience of Chriſt,* 2 Cor. 10. 5.

3. *Work thy heart to a perfect deteſtation of all vain and wicked thoughts,* that thou maiſt be able to ſay with *David, I hate vain thoughts,* Pſal. 119. 113. This will highten thy reſolutions to a greater watchfulneſs againſt them for the time to come, and to uſe thine utmoſt endeavour to drive them away, ſo that though they may ariſe in thine heart, yet they may not lodge there. And know this for thy comfort, that thoſe vain and wicked thoughts, which thou doſt from thine heart hate and deteſt, ſhall not be laid to thy charge, at the great day of account.

4. *Labour to ſpiritualize every outward occurrence by raiſing Heavenly meditations from the ſame.* There is not any creature thou beholdeſt, or any thing that befals thee, but thou maiſt make ſome ſpiritual uſe, and improvement thereof. As the *Bee* ſucks honey out of every flower; ſo maiſt thou extract ſpiritual and holy thoughts from every thing thou ſeeſt, and beholdeſt: yea from all occurrences and emergencies; which will be a ſpecial means to prevent the Devil and Luſt, and to keep out thoſe vanities and wickedneſſes which otherwiſe would fill thine head and heart withal.

This will be a good preſervative againſt ſin, becauſe it keeps the heart imployed. When the heart is taken up with better things, it hath no leiſure to hearken to temptations; no leiſure to be luſtful and wanton; to be Worldly or ambitious. When we are idle and empty of God, we are ſure to be peſtred with evil thoughts: whileſt we are well employed,

employed, we are safe. When the vessel is full, you can put in no more. And when the heart is filled with Heaven, there is no room for Earth and vanity. What's the reason most mens hearts are so full of wicked wanton thoughts? but because God is not in all their thoughts.

VIII. Another singular duty incumbent upon the Regenerate is, *To labour in the use of all good means, for the mortification of the whole body of sin, with all its affections and lusts, especially those we feel most predominant in us.* True mortification extendeth it self to the whole of sin, body and members, root and branch; even every sinful lust. Indeed this is not done to the uttermost while here we live, I mean, sin is not here so mortified and destroyed, that it hath no residence, nor activity in our hearts: yet may it be so weakned and subdued, as to lose its vigor, power and strength, and languish away more and more. Though corruption keep *possession in us*, after we are Regenerate, yet hath it not *dominion over us*, though we may be sins *Captives*, yet shall we not be sins *subjects*, to yield a voluntary subjection of our selves unto the commands of sin.

Q. How may we know when corruption is mortified in us?

A. When it is not only restrained, and kept from such ordinary breakings out into actual sins: but the lusts and motions that issue from it, are a grief to us: yea we hate and detest them, and groan under the burden of them: we watch against them, fight against them, earnestly desiring to be delivered from them, crying out with the Apostle, *O wretched man that I am, who shall deliver me from this body of sin and corruption?*

For the more profitable pressing this so necessary and difficult a duty, I shall shew you.

1. Some *Means* whereby it may be effected.
2. The *Manner* how it ought to be performed.

I. The *Means* whereby the work of Mortification may be effected by us, are these,

I. When

I. When thou feeleſt corruption working in thee, and ſtirring thee up to evil, then call to mind, and lay to heart the enſuing conſiderations.

1. *Conſider the ſhortneſs of the pleaſure of ſin, with the length of the puniſhment following thereon, without true and unfeined repentance:* The one for a moment, the other everlaſting. The pleaſure is but ſhort, but the puniſhment is for ever and ever. The torments of the damned in hell are intenſively moſt grievous in themſelves: but that which mainly and infinitely adds to the greatneſs of them is, becauſe they are *eternal. They are tormented day and night for ever and ever.* Rev. 20. 10. Oh what a folly muſt it then needs be, yea and madneſs beyond admiration, for the ſhort fruition of theſe periſhing pleaſures, and tranſient contentments here, to implunge our ſelves into everlaſting burnings!

2. *Conſider thy extream folly in gratifying thy ſinful Luſts:* thereby thou haſt choſen and preferred thy fleſhly pleaſure, thy carnal content, before the glory of God, the everlaſting joyes of Heaven, and the precious blood of Jeſus Chriſt. Oh monſtrous madneſs, and unconceivable folly! at which the Angels bluſh, and Heaven and Earth cannot but ſtand amazed.

3. *Conſider the deceitful nature of ſin,* which allureth thee with ſhews of pleaſure, profit, credit, eaſe, and the like, but in the end it bites like a Serpent, and ſtingeth like an Adder; and then thou wilt perceive how thou art beguiled, and deceived. Horrour of Conſcience, and helliſh torment is all it will pay thee inſtead of the pleaſure it promiſeth thee; loſs inſtead of profit, even the loſs of Heaven and happineſs; ſhame and diſgrace inſtead of credit; anguiſh inſtead of eaſe; *tribulation and anguiſh ſhall be upon every ſoul of man that doth evil.* Jacob complained of *Labans* deceit about his wages: and what wilt thou think of thy wages when the pay-day comes? *The wages of ſin is death;* wilt thou not then ſay, *the Serpent hath beguiled me, this ſin hath deceived me.* Be not ſuch a fool as to take the word

known deceiver; away with it, crucifie it, for it intends thee mischief. Be undeceived betimes: how dreadful will it be, if nothing but fire and brimstone will bring thee to thy wits? If thou wilt not see the treachery of sin till it be too late to escape it!

4. *When thou feelest corruption working and stirring in thee, enticing thee to sin, seriously consider the manifold sufferings and bitter death of our blessed Saviour Jesus Christ on the Cross*, whereof our sins were the cause. These were they that lay heavy upon his soul, and made him exceeding sorrowful even unto death. Reason thus with thy self, hath Christ paid for my Redemption his most precious Blood, and shall I sell my soul to sin again for this fleshly pleasure, or base profit? what is this but to Crucifie the Lord of life afresh? For know assuredly, so many sins as thou committest wittingly, and with delight, so many thorns dost thou again fasten upon his head, so many nailes dost thou drive into his hands and feet, so many spears dost thou thrust into his heart. Certainly a serious consideration of these things cannot but be a special means to set thee heartily upon the work of Mortification.

5. *Consider how frail and mortal thou art, subject to death every moment; and woe be unto thee if thou dye before thy sins be slain.* How dareſt thou adventure upon thy Lusts, and the pleasures of sin, when as thou maist suddenly be taken out of the Land of the living, and cast into hell, while thou art acting thy wickedness? Even then when thou art blessing thy self in thy pleasures, or the gains of unrighteousness, thou maist hear that voice, *Thou fool this night thy soul shall be taken from thee.*

II. Another means on our part to be performed for the mortifying our sinful Lusts is, *carefully to eschew all occasions of sin, and temptations thereunto.* He who will dally with occasions of sin, is in danger of falling. He who will venture upon temptations unto wickedness, is not far from commission of it. Observe therefore what occasions are oppor-

opportunities, what means and company, have at any time given advantage to thy Luſt, to exert and put forth it ſelf; and flie from them as from Hell. This is a point of true ſpiritual wiſdom, to ſee ſin afar off in the occaſions of it; and by eſchewing the one, to prevent the other.

III. *Obſerve the firſt working of corruption in thine heart, and carefully ſuppreſs the ſame, not ſuffering it to get the leaſt ground.* Do not ſay, thus far it ſhall go and no father. Give an inch, and it will ſoon take an ell, as the proverb is. Luſtful thoughts have oft-times ended in outward uncleanneſs, and actual Adultery. Matth 15. 19 *From the heart,* ſaith our Saviour, *proceed evil thoughts, adulteries, fornications,* &c. Noting evil thoughts to be the cauſe of the uncleanneſs in the life.

So ſoon therefore as any luſtful or exorbitant thoughts begin to ariſe in thine heart, ſpeedily reject the ſame.

IV. *Stir up in thy ſelf an earneſt deſire to have thy luſts mortified and ſubdued:* when once thou deſireſt in earneſt the deſtruction of thine iniquities, there's hope they will not be long liv'd. For God hath promiſed to ſatisfie the deſire of thoſe that fear him, he will hear their groanings and deliver them.

V. *Complain unto God of the prevalency of thy luſts, and by prayer beg ſtrength from him againſt the power of them.* From God it is tha ſtrength muſt be had, it is his power alone that can ſupport us againſt the power of ſin. And Prayer is the means of obtaining it.

VI. *Act faith in Chriſt for the mortifying thy ſinful luſts, and corruptions.* To this end,

1. *Be ſenſible that thou art in thy ſelf weak, and unable to grapple with thy Luſt.* Thou muſt deſpair of thine own ſtrength, ere thou wilt take hold on the ſtrength of the Lord. Thou muſt be beaten out of thy ſelf-confidence, ere thou wilt go unto Chriſt. When thou ſeeſt thou art weak, thou wilt turn to the ſtrong hold.

2. *Believe that Chriſt is able to ſuccour and help thee. In*

him doth all fullneſs dwell. As he hath a *fullneſs of grace* in his heart, ſo *fullneſs of power* in his hand, whereby he is able to kill all thine enemies. Sin is mighty, but Chriſt is mightier. The Devil is ſtrong, but Chriſt is ſtronger than he.

3. *Believe that Chriſt is as able, ſo willing to ſubdue thine iniquities.* Thine enemies are his enemies, and he will have their death: if thou be a believer, he hath undertaken for thee. He is thy great High-Prieſt, and thy Lord and King; and hereupon not only by his mercifulneſs, and kindneſs, but by his office and intereſt he ſtands ingaged to pitty and relieve thee: he will not be unfaithful to his truſt, nor deaf to his own bowels, which plead with him to ſave and help thee.

4. *By faith caſt thy ſelf upon Jeſus Chriſt, reſt upon his power and goodneſs, for his help and ſtrength.* 'Tis here in regard of Chriſts power, as in regard of his promiſes. As our reſting and relying upon his promiſes in a time of danger and diſtreſs, makes them our own: So our reſting and relying upon Chriſts power for help and ſupport, doth make it our own.

5. *By faith wait upon Chriſt in expectation of relief, and ſuccour againſt the working and ſtirring of thy corruptions.* Though relief come in but ſlowly from him, yet wait for it, becauſe it will moſt ſurely come in the moſt ſeaſonable time. Hereby wilt thou ingage Chriſt to appear for thy help. For as nothing doth more ingage the heart of a man to be helpful to another, than an expectation of help from him: So certainly the raiſing up thine heart to an expectation of relief from Chriſt, muſt needs be a great ingagement unto him to aſſiſt thee accordingly.

When Chriſt cured many of their bodily diſeaſes and diſtempers while he lived upon the Earth, we find their cure is ſtill aſcribed to their faith. Now what was their faith? They believed that Chriſt was both able and willing to cure them, and thereupon with confidence went unto

him

him for cure, and ſo drew vertue from him accordingly. This you may ſee in the poor Woman that had an iſſue of blood twelve years, who came behind Chriſt and ſaid, *If I may but touch the hem of his garment, I ſhall be whole.* To whom Chriſt replyed, *Daughter be of good comfort, thy faith hath made thee whole.* This is written as all other Scripture is, for our learning, to teach and inſtruct us, what courſe to take for the curing of our ſpiritual maladies and diſeaſes.

Haſt thou any foul iſſue of Worldineſs and Covetouſneſs, of pride or frowardneſs, of paſſion or envy, or the like running upon thee? And wouldſt thou be cured of them? Do as that poor Woman did: go unto Chriſt, ſet thy faith at work on him; believe his power and willingneſs, let thy faith touch but the hem of his garment, lay hold on him, caſt thy ſelf on his blood and bowels, wait at his door, reſolving not to return without a gracious anſwer, and then ſee if this be not his anſwer, *Son be of good comfort, thy ſins are forgiven, be thou cleanſed of all thy corruptions, thy faith hath made thee whole.*

Having ſhewed the *Means* whereby the work of Mortification may be effected. I come now to ſhew the *Manner* how it ought to be performed.

1. *Our Mortification muſt be ſpeedy.* Begin to day, let the ax be preſently laid to the root of theſe trees; and whenever you feel the Devil at work, blowing up the Coals of Luſt, be inſtantly in arms, give not time to ſin to get head upon thee, reſiſt it in its firſt motions and riſings. Delayes herein are very dangerous. That Luſt which at firſt may eaſily be overcome, afterwards will hardly be kept under.

Why ſhould we not be as wiſe for our ſouls, as we are for our bodies? who having fire caſt into his boſome or houſe, will not preſently caſt it out, and quench it? Woe to thoſe fools who let alone theſe helliſh fires, and trifle ſo long, till it hath gotten the maſtery. You whoſe Luſts are through your own neglects gotten up into a flame, fear leſt it be too late to quench them: fear leſt theſe fires having been

neglected ſo long, ſhould now burn to the bottom of Hell.

Vain, wicked, wanton thoughts are evil ſeeds ſown in our hearts by our adverſary the Devil, which if they be let alone, will inſenſibly grow up firſt into a blade, then to an eare, and ſo bring forth a diſmal harveſt of wickedneſs and wrath. And therefore our wiſeſt courſe muſt needs be, ſo ſoon as they are ſown, ſpeedily to weed, and pull them up by the roots. To which agreeth that of an ancient, *we muſt not ſuffer tho'e fleſhly vices to grow and increaſe, but rather deſtroy them in their firſt beginings.*

2. *Our Mortification muſt be willing and voluntary, not forced and conſtrained.* The Marriner in a ſtorm, caſteth away his goods, becauſe he dares keep them no longer; yet ſtil his heart goeth after them. And this is all the mortification of the moſt, they will caſt off their tranſgreſſions becauſe they dare do no other. Then only are we ſincere in this work, when our hearts are the firſt in all that oppoſition we make againſt our ſins: when we pray againſt them heartily; when we watch and wreſtle, and ſtrive, and reſiſt them with all our hearts: when our very ſouls long to ſee the blood of our Luſts; and if it were poſſible we might with ſafety, yet, our hatred againſt them would not ſuffer them to live. They are like to do ſomething to purpoſe againſt ſin, whoſe hearts do give the firſt charge upon them.

3. Our Mortification muſt be *univerſal*, extending it ſelf to all our ſinful Luſts, with a ſincere purpoſe not to bear with our ſelves in any known ſin. For moſt certain it is, that true mortification, and an adviſed remaining in the practice of any known ſin cannot poſſibly ſtand together. Therefore the Prophet *David*, to teſtifie the truth of his Mortification, ſaith, Pſal. 119. 101. *I have reſtrained my feet*, not from one or two, but *from every evil way*: he did not willingly bear with himſelf in the practice of any one ſin; well knowing every ſin to be a tranſgreſſion of the Law. Theſe two words, Ἀνομία, & ἁμαρτία. *Sin* and *tranſgreſſion* are convertible. *Whoſoever committeth ſin*, ſaith the beloved

beloved Diſciple *John*, 1 Joh. 3. 4. *tranſgreſſeth the Law*, for *ſin is the tranſgreſſion of the Law*; yea, *every ſin*, and ſo makes us lyable to the wrath of God, to all judgements and plagues here, and to eternal damnation hereafter. God will not ſpare that ſoul, that will have any one of his ſins ſpared to him. He that would have one ſin ſpared, would have another and another if it ſerved his turn. He that would not have all of Chriſt, would in truth have none of him. And he that would not be rid of all ſin, has no ſincere mind to be ride of any.

Chriſt will have all or nothing: every duty muſt be done, or as good you did none; every ſin muſt be left, or as good you kept them all. Canſt thou let all ſin go but this one? even this muſt go too, or thy life muſt go for it. O friend, ſet thy ſelf againſt every ſin, great and ſmall, open and ſecret, carnal and ſpiritual. Set thy ſelf againſt them heartily, be willing to proſper and overcome; and ſet upon them ſpeedily, let no iniquity live a day longer, nor ſleep a night more in quiet with thee, (only remembring to go forth againſt them in the ſtrength of the Lord) and then we ſhall quickly find thee to be one of Chriſts mortified ones, who as thou art dead with Chriſt, ſhalt certainly live with Chriſt, and raign with Chriſt to all Eternity.

FINIS.